

Zion's Herald

WEDNESDAY, MAY 13, 1903

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PROFESSOR GEORGE ADAM SMITH, D. D.

Glasgow, Scotland

It's the Easy Things That are So Hard

To change life's cloth, not trim it for display.

Christ gave His charter,
All men can be religious when they pray,
But few at barter;
Better be self-denying every day,
Than once a martyr.

— Frederick Langbridge.

Unwarranted Statements

IN a regular Washington Letter, which appeared in our issue of April 22, there is a paragraph upon Foundry Church, Washington, which reads as follows:

"The sale of the old Foundry Church, the location of the new church in St. Paul's territory, the consolidation of the two churches, are grievous mistakes. Both churches will be broken to pieces. Many life-long Methodists, disgusted with the whole business, are going into other denominations. It will take many years to recover what has been lost."

Advices received from responsible and wholly trustworthy parties in that city convince the editor that our correspondent was misled in the matter, and that he has done this important church enterprise injustice. We regret the publication of the paragraph, and purpose herewith to make the *amende honorable*. A prominent layman and official in the church writes:

"If the writer had taken the pains to visit the two churches before consolidation and then had visited them since, he certainly could not conscientiously have said that the churches would be destroyed. There have not been 25 members, all told, who left the church on account of consolidation, and we have now 700 members and an average attendance of 800 or more, and we will have many more when we get into our new church."

Another, who has the best means of knowing the exact facts, says:

"Every Bishop of our church familiar with Washington Methodism endorses this consolidation, and the erection of a representative church in the northwest part of the city has long been a felt need. True, St. Paul's, a young, struggling church, staggering under a huge debt, has been swallowed up; but it and its equity have been saved to Methodism, and, like transfusion of healthy blood into a feeble body, so this infusion of St. Paul's with the older Foundry is already working good results. There will be a loss of not more than a score from the two rolls, and not six of the score have gone to other denominations, the bulk going to other Methodist churches more convenient than their new church."

In conclusion, we desire to say that,

while our correspondents are given large liberty, they are particularly instructed to tell the truth. If, for any reason, as in this case, any one is led to make unwarranted statements, we shall hasten, when so informed, to publish the facts and make reparation.

"Moderatorial Pot"

AS a Presbyterian exchange puts it, the "moderatorial pot" is already boiling in view of the approaching General Assembly at Los Angeles, although the paper is not able to state what precise presbyterial beef is being cooked or for whose benefit the contents of the simmering kettle will finally be served up. Among the prominent candidates at present mentioned are Rev. Dr. William H. Roberts, of Philadelphia, Rev. Dr. R. F. Cople, of Denver, and Rev. David R. Kerr, of Omaha. Considerations of geography, theological tendency, or parliamentary ability always complicate these elections. It is not unlikely that the faithful and efficient services of Dr. Roberts, who has served as stated clerk and statistician for years, may be rewarded by an election to the moderatorship—always an honor extremely coveted by leading Presbyterians. It is possible, however, that the honor may go to a commissioner from a foreign field. However the election goes, it is probable that at least a score of now budding aspirants will have the satisfaction of feeling that they were each and all fully as worthy of recognition as was the successful candidate.

Bishop Foster

PRESIDENT H. A. BUTTZ.

[Written for last week's issue, but received too late for insertion.]

WITH the passing away of Bishop Foster one of the most conspicuous personalities of American Methodism has ceased to work among men. His name has for many years been a household word in the whole church. In any walk of life which he had chosen to enter, he would have become eminent. His personality was strong. He was born to command, and he could not be otherwise than impressive whether as a public speaker or in ordinary conversation. In social life he was always a welcome guest, and his home was the centre of a wide and engaging hospitality. He was a true friend and a wise counselor. The young were ever welcomed by him, and he sympathized most heartily in their aspirations. The more one contemplates his character and career, the higher will be the appreciation of his services to the church and the world.

In Drew Theological Seminary, and in all this region where he exerted so bright an influence, the impression of his works and words abides, and will ever abide. He was a great and good man, a worthy successor of the founders of the church. He was one of the founders of Drew Theological Seminary, the friend and adviser of its beneficent founder, Mr. Daniel Drew, and there is no doubt he had much to do in determining the character of its work, but especially was his influence felt in the formative period of the school. As one of its regular faculty he began his lectures in systematic theology, of which department he was its first professor, in the fall of 1868. His profound mastery of all the great problems, and his deep sympathies and spiritual insight, made him a teacher who fascinated his students and made theology a living force in their thought and lives. His class-room was a throne on which he sat as king and ruled an empire undisputed. Such was the confidence which all

who were under him reposed in him. He was eminently successful as the president of Drew Theological Seminary. His election to the episcopacy removed him from a sphere which he deeply enjoyed and in which he was greatly beloved and honored. It was a great thing oftentimes to be present at chapel when he poured out his heart to God in prayer. One of the students said it was worth coming to the Seminary in order to hear Bishop Foster pray. And then in the pulpit! What a master he was there! How he held the people spellbound with his profound expositions of the great doctrinal truths! A master of logic, a forceful orator, a great spiritual teacher, he made the pulpit a throne of power.

My memory of him as a personal friend is fresh and vigorous. He grasped his friends with hooks of steel. His great generous nature overflowed towards the world which he loved so well, and he remains a living force in thousands of lives that have become endeared to him by his example, by his teachings, by his writings, and by his personal friendships.

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Venezuela Protocols Signed

THE Venezuelan negotiations were completed, May 7, at the British Embassy in Washington, when three protocols, all in English, were signed, referring to The Hague tribunal the question of preferential treatment of the blockading Powers in the payment of their claims against Venezuela. Conventions were also signed providing for the settlement of the allies' claims by the several commissions which are to meet in Caracas this summer. It is provided in the protocols that in case The Hague decides adversely to the contention of the blockading Powers asking for preferential treatment, the manner of payment of the other creditor nations shall be such "that no Power shall obtain preferential treatment."

Election Law Void

THE U. S. Supreme Court has, in an opinion handed down by Justice Brewer, declared entirely void the law of 1870 which was enacted to carry out in part the provisions of the fifteenth amendment to the Constitution by prescribing punishment for any who by intimidation or bribery seek to prevent Negroes from voting. The case arose in Kentucky, where several citizens were arrested for bribing Negroes to stay away from the polls in the Congressional election of 1898. The U. S. district judge ordered the case dismissed, on the ground that as the law of 1870 had been declared unconstitutional so far as relates to State elections it is also void as regards Federal elections. This view the Supreme Court has affirmed, six justices concurring in the view. In the opinion of the court the fifteenth amendment relates solely to action by the United States or by States, and not to individual action. The indictment brought in the Kentucky case, moreover, charged no discrimination on account of race, color, or previous condition of servitude, for the Negroes in question, if bribed at all, were not bribed because they were colored men, but because they were voters. The law of 1870 is also criticised as being both too sweeping and too narrow. "It is not legislation in respect to elections of Federal officers," says the court, "but it is leveled

at all elections, State or Federal, and it does not purport to punish bribery of any voter, but simply those named in the fifteenth amendment." Congress has no power to "punish bribery at all elections." The limits of its power are declared to lie in elections in which the nation is directly interested, or in which some mandate of the Constitution is disobeyed. The courts are not at liberty to take a broad criminal statute and change it to fit some particular transaction for which Congress might have legislated if it had seen fit.

Reconstruction in the Transvaal

GREAT BRITAIN spent \$1,110,000,000 in destructive work in the Transvaal. On the conclusion of the war it expended \$15,000,000 as a conciliatory gift to the Boers. It now begins its constructive work in South Africa by issuing at par a loan of \$175,000,000 to bear 3 per cent. interest, to run fifty years, and to be secured by the common fund of the two colonies. Of that amount the sum of \$65,000,000 will be used for the purchase of the existing railroads, \$25,000,000 for railroad development, \$12,500,000 for land settlement, and \$10,000,000 for public works. This represents expenditure on a very liberal scale, with the purpose of bringing the soil and subsoil of the Boer republics into productive activity, and recalls the generosity of the British outlay in Egypt. The rush for prospectuses of the Transvaal loan, which were issued May 7 in the Bank of England, was unprecedented. The loan is said to have been over-subscribed twenty times, although it is probable that no large amount of the allotments will go to Americans.

Rivalry of Routes

THERE are but three great trade routes by which in all history the products of the East have reached the markets of the West. Two of these ways are land routes, traversed by traders from time immemorial. The oldest of the routes is the trail, worn by the tread of innumerable caravans, from northern India across Persia to the head of the Persian Gulf and thence through Mesopotamia and Asia Minor to the banks of the Bosphorus. It is this route which Germany is now attempting to convert, in part at least, into an iron way, so that the iron horse may be enabled to run from Haidar-Pasha, just opposite Constantinople, to Bagdad and thence to Koweit on the Persian Gulf. The other ancient trade route is the caravan route from northern China to Lake Baikal and Nijni Novgorod, now traversed by the slow-creeping trains of the Trans-Siberian Railroad. The third and most important

route is the all-water route from the Indies to Western Europe, which once led around the Cape of Good Hope, but now passes through the Suez Canal and the Mediterranean. The Russian government, from motives partly commercial and partly military, jealously guards the Trans-Siberian route, whose value is impaired by the inertia of the Chinese government, and by disadvantages attending the situation of its very northerly terminal at Vladivostok. The commercial supremacy of the British Empire largely depends upon the holding open of the Suez route, for which reason it will never, even if the alternative be war, consent to the establishment of a coaling base by Russia or Germany in the Persian Gulf. So long as the all-water route remains open, Great Britain has not much to fear commercially from the efforts of Russia and Germany to develop their costly and cumbrous land routes.

Intercontinental Railroad Building

THE dream of a "Two Americas" Railway has long stirred the imagination of capitalists and statesmen, but comparatively few people are aware that such a railroad connection has already been made for a considerable part of the way between Canada and Argentina, although the sections of the route now spanned by the steel way are not indeed the most difficult portions of the route to be traversed. Of the approximate distance of 10,471 miles from New York to Buenos Ayres about one-half has been covered by railway lines. Most of the completed portion is in the United States, Mexico, and Argentina. The most difficult engineering would be encountered in the foot-hills of the Andes. Peru and Colombia will have to do most of the railroad building. The former has constructed 151 miles of the 1,671 required, while Colombia would need 1,372 miles, of which no part is yet in operation. Guatemala has built 30 miles of her section of 230 miles. The Intercontinental Railway Commission in its report, which was based on the investigations made during several years by three corps of engineers, estimated the total cost of completing the line at \$175,000,000, of which \$15,000,000 would be expended in Mexico, \$13,000,000 in Bolivia, \$86,000,000 in Peru, \$26,000,000 in Ecuador, \$33,000,000 in Colombia, \$18,000,000 in Central America, and \$4,000,000 in Argentina. Today the total cost of the line would more probably be \$200,000,000, which is at the rate of \$40,000 a mile. The United States has borne most of the expense of the preliminary surveys, to which Mexico and Peru refused to contribute. The Intercontinental Line, if

built, will be peculiar among railways in that it will not be able successfully to compete with the steamship lines in the handling of freight, but must confine itself to through and local passenger traffic. Most railroads are built to cut off long water distances. Behind a locomotive the traveler can traverse a direct line of 3,000 miles across the continent, while the sea distance around Cape Horn from New York to San Francisco is 13,634 miles. In the case of the Intercontinental Railway, however, the route would be longer than by the ocean. The water distance between New York and Buenos Ayres is about 5,900 miles—but little more than half the distance by land. On the score of time, therefore, it is improbable, considering the fact that freight cars are subject to all sorts of delays, and that a steamship once loaded keeps in motion day and night, that there would be any saving of time in freight transit by the railway. A State Department officer has declared that the Intercontinental Railway "would not, as a freight mover, carry diamonds." The motives that impel to the construction of this line are in part sentimental, and in part political. The enterprise is a stupendous one, and the twentieth century may see its end before the last spike is driven in the "Two Americas" line. Yet the recent Panama Canal legislation has given an added impulse to the project, and American capitalists are now considering it in earnest. Even though the line might cost such a huge sum, the interests which would be favorably affected by the disbursement of \$200,000,000 speak with a loud voice.

Bacterial Lamp

A BACTERIAL lamp has been designed by Hans Molisch of Prague, which produces, by means of phosphorescent micro-organisms, a light without heat. The lamp is serviceable in places where a flame or spark, or even a small amount of heat, is dangerous—as, for example, in a powder-magazine or a mine. The lamp is a flask-shaped glass bottle filled with gelatine, into which is put a spoonful of a certain kind of bacterial culture germs. The particular germ used is termed the *micrococcus phosphoreus*. After being introduced into the lamp it grows with great rapidity. In two days the gelatine solidifies and forms a lining, when a pale blue phosphorescence is emitted—a property which continues for about two weeks.

France and the Church

PRESIDENT LOUBET, who is personally a Roman Catholic in good standing, but who is officially at the head of a Government whose avowed policy just now is to persecute the church, is in rather an awkward position; and although it is reported that he will soon visit Rome, and may even ask for an interview with the Pope, it is quite probable that the modern representative of St. Peter, who well understands his own ecclesiastical interests, will refuse to receive him. It is true that the Concordat still remains in force, but how long it would continue unrepaid after the Pope had once snubbed President Loubet, is diffi-

cult to prophesy. Ever since Gambetta's time the church has been denounced by the more rabid Republicans as the enemy of the Republic, and it is said, probably with truth, that by millions of Frenchmen irreligion is held to be almost an essential part of patriotism. While the Protestant population of France is considerable in point of numbers, though not perhaps of influence, vast numbers of Frenchmen are only nominally Catholics, and are but lukewarm in their support of prelatical pretensions. At the same time the Church of Rome is generally on the side of conservatism in the State, and the French Government can hardly afford to refuse its assistance in combating the forces of reckless socialism. Rome never has yielded nor will yield in this crisis, and though the friars are just now going out by the back window, they may yet come back through the front door. Meanwhile the conflict that is going on tends to scatter broadside the seeds of civil dissension in France.

Medical Standard Raised

AT the fifty-fourth annual meeting of the American Medical Association, which convened last week in New Orleans, and which was attended by a large number of delegates and visitors, including many distinguished physicians, surgeons and scientists, the endowed colleges of the country, which constitute only a third of the medical colleges of the United States, scored an advantage in procuring the adoption of a report providing for advanced requirements for admission to medical schools. The report as adopted requires four full years of work in a high school or its equivalent in order to render a candidate eligible to enter a college of medicine. President William L. Rodman, in his opening address before the Association, said that in the past membership in the Association had been entirely too free. The need now is not for more members, but better ones. The most pressing reforms in medical education, at present, Dr. Rodman declared, are an increase in the preliminary requirements before matriculation, with better teaching and a more rigid examination of underclassmen.

Progress with Irish Land Bill

THE Irish Land bill has passed its second reading in the House of Commons by a vote of 443 to 28. The speech of Mr. Wyndham in elucidation and defence of the bill—which is interpreted as meaning that the Government will consider any reasonable amendments to the important and elaborate measure—was remarkable for its lack of concern for what the brilliant Parliamentary leader called "the bog of home rule." Mr. Wyndham took pains to show that the fear of a general repudiation of obligations by the Irish is groundless. He affirmed that while the best security consists of the unanimous desire of the whole Irish people for a peasant proprietary, the cash security afforded is yet ample, and he pointed out that the past records of land purchase transactions showed that there was little risk to the State. John Morley (Liberal) declared that the bill was a bold and courageous

measure, and although it could be riddled with objections, and applied remedies that were abnormal, it was yet a creature of social necessity, and therefore he would support it. Timothy Healy (Nationalist) commented sarcastically on the "curious fact that the only two absolutely ignorant speeches against the bill came from the Liberal side of the House." It appears probable that, however the Land bill may be criticised in details, the House of Commons in adopting it has, in the words of T. P. O'Connor, made choice between "a great measure of land purchase and chaos and anarchy."

A United Ireland

A UNITED Ireland has been a dream for years, or even centuries, but when Mr. Redmond, chairman of the Irish parliamentary party, declared on the second reading of the Irish Land Purchase bill that the bill, if amended according to the suggestions of the late national convention held in Dublin, would be acceptable to all the people of Ireland, the dream appeared at last to have realized itself as actual history. In view of the pressing of this great remedial land measure by a Tory majority—and this is not the first time that the Tories have outliberalized the Liberals—Ireland may well compose its mind and be at peace. There is now nothing to gain and there may be much to be lost by further division, bickering, or fault-finding either with Irishmen or Englishmen. The situation is a surprising one, and indicates for one thing the strange power of influence exercised over both the English parties by the Irish parliamentary clique, which has ceased to be a mere appendage of this or that political interest in England temporarily paramount, and has worried the House of Commons into granting at last just and even generous treatment for the Irish peasantry. The Irish party in the Commons never could have been bought—except by such a colossal scheme of land purchase as Mr. Wyndham has inaugurated.

Wonders of Radium

THE most mysterious and costly metal known to the scientific world today is radium, which was discovered in 1898 by M. and Mme. Curie, chemical experts living in Paris, who at an expense of \$2,000, after long researches, succeeded in extracting from a ton of Bohemian pitchblende two decigrams of radium salt. Radium possesses the extraordinary quality of continuously emitting heat without combustion, and without perceptible chemical or molecular change even after months of such emission. It is a white crystalline powder, a combination of several metals, and is self-luminous, shining with a bluish light. It emits rays which have the qualities of X rays and cathodic rays, but surpass them far in power. These emanations penetrate through opaque bodies, performing such feats as piercing three feet of iron, taking photographs in closed trunks, and burning through metallic cases. The radiations react chemically in certain cases, for example changing oxygen into ozone. The rays dash and explode upon sensitive surfaces like minute projectiles, and dis-

play surprising phosphorescent properties. Radium also has startling effects upon the nervous centres of human beings. A glass tube containing but one milligram will, if carried in the pocket, cause a painful wound that requires months to heal. Professor Curie declares if a human being were to enter a room in which was a kilo of pure radium his eyesight would probably be destroyed, the skin be burned off the body, and death might ensue. By far the most puzzling property of radium is that, so far as present tests go, its ability to emit heat and light is inexhaustible. This seems to afford an exception to the law of the conservation and correlation of energy which all scientists have accepted as established. At any rate, no scientist has yet been able to prove that the wonderful activities of radium are attended by any diminution of the properties mysteriously stored within it. It is said that there are only two pounds of radium now in existence, although the ores from which it can be extracted exist in considerable profusion in America as well as in Europe. The present market price of radium is \$900,000 a pound. It is truly an almost unknown metal. Medical men are hoping great things from its use in surgery, although admitting that this lively substance must always be handled with the utmost care.

Carnegie on Profit-Sharing

ANDREW CARNEGIE, on taking the chair as president of the Iron and Steel Institute at London, May 7, delivered a notable address dealing with the various ways in which employees may, or, as he believes, should become concerned as partners or stockholders in the earnings of capital. His remarks had in part a historic basis, containing as they did references to the method followed by the Carnegie Company, which invited, one after another, a group of unusually promising young men to become members of the firm. Mr. Carnegie expressed himself as alive to the undesirability of asking the workingman to risk all his savings in the form of business in which his employer is engaged, yet contends on the whole for the profit-sharing plan, which may be safeguarded so that the interests of the workingman will not suffer through fluctuations in the general market. Mr. Carnegie believes heartily that the plan of making every workman a capitalist promises to be an efficient solvent of the pressing social problems of the age. He is ever ready to defend the thesis that the "Siamese twins," Labor and Capital, "must mutually prosper or mutually decay."

Child-Saving Work

THE National Congress of Mothers, which met in Detroit, Mich., May 6-8, devoted a large amount of attention to the allied subjects of "Child Labor" and "Child Saving." According to the report presented by the committee on child labor, the State which is in the worst condition in respect to child labor is Pennsylvania, and the cities in which the problem is most vexatious are Philadelphia and Scranton. The working of the children at night in Philadelphia is a par-

ticularly dreadful practice. The report declared that the newsboys and bootblacks of the large cities are virtually outlawed so far as any assistance from the newsboys' and bootblacks' homes is concerned. A valuable paper was read at the Congress on "Child-saving Work," in which the charge was made that railroads are largely responsible for crime among the juvenile population of great cities, because they permit their cars to remain open and unprotected in the freight yards. It was held that laws should be passed prohibiting children from having dealings with junk-dealers or pawnbrokers. In general the aim of well-wishers of childhood should be to do away with the temptation that results in crime. Among the other timely topics discussed were the co-operation of the home and the school, the influence of the kindergarten on the child and the home, and the physical condition of the child and its relation to school work.

Turko-Bulgarian Crisis

THE possibility of a Turko-Bulgarian conflict is causing great anxiety in Europe. Turkey has warned Bulgaria in rigorous terms that it will hold that country responsible for any outrages that occur — a diplomatic note which Bulgaria promptly returned on the ground that its terms were "offensive." The irritation in Turkish official circles against Bulgaria is constantly growing more acute. Additional explosives have been discovered in Salonika, and a fresh outbreak is feared. While the Turk cowers in dread of the bomb of the revolutionist, the Bulgarians fear a general massacre. The Turks are making, as is their custom when any disturbances occur, a great number of blind and indiscriminate arrests. The most sensational episode of recent occurrence was the blowing up of a mosque near Sofia, Bulgaria, May 2, which resulted in the destruction of 200 Moslem worshippers. The perpetrator of the outrage was a Bulgarian, a member of the "Macedonian Knights of Death." The Powers have informed Bulgaria that that country must not expect to acquire any part of the territory of Macedonia. The Turks have occupied Ipek, where the members of the Sultan's peace commission were detained as hostages by the Albanians.

Russia's Big Plans

IN the estimation of the Czar's statesmen Russia never is big enough, but always may be made bigger. Expansion rather than cohesion is the watchword of the Russian policy. This desire for expansion at present involves the coveting of several ports. It has long been known that Russia eagerly desires an outlet for her fleets from the Black Sea, and would pay a large price in blood or treasure for Constantinople — a prize which she now seems hardly nearer to realizing than has been the case for many years past. Another goal of Russian diplomacy is a port on the Persian Gulf. The Shah of Persia has long been practically a puppet of the Czar. Persia is regarded in St. Petersburg as a kind of front yard to the Russian political edifice. The astute statesmen of Russia now want to open the front gate —

it may be at Koweit — to their developing trade, a project which the extension of the Bagdad railway would seem to facilitate. Now that Lord Lansdowne has issued, in accordance with a kind of British Monroeism, a warning to the Powers that any attempt to establish a naval base on the Persian Gulf will mean war with Great Britain, Russia's enterprises in that direction seem indefinitely postponed. A more promising field for Russian advance, which appears at present to be the line of least resistance, is Manchuria. Russia is bent upon securing an ice-free port on the Pacific. The only obstacle in the way is the acknowledged purpose of the Powers to preserve the "integrity of the Chinese Empire." That is a fine phrase much formulated by diplomats, but it hardly represents a cause for which many of the Powers would care to go to war. It is probable that, sooner or later, Russia will have her way in Manchuria, despite the platonic protests of certain of the Powers who profess themselves much aggrieved with her actions. It appears certain that Russia means effectually to protect the Manchurian railway, and to retain control of the sanitary board, which will enable her to paralyze foreign trade under the pretence of warding off danger of infection. The Russians last week reoccupied Newchwang with a large force, and although this move has been officially explained as an "evacuation southward," the various military preparations now going on are firmly believed to be part of an extensive scheme on the part of Russia to tighten her grip on Manchuria.

Teamsters' Union Enjoined

THE most sweeping injunction of the kind ever issued in the West was granted, May 6, by Judge Munger of the U. S. District Court at Omaha, when the striking union teamsters of that city were temporarily enjoined from interfering in any way with non-union teamsters. The injunction, which is in full accord with the famous Chicago strike injunction of 1894, adds to its particular prohibitions against various forms of intimidation mentioned a further order restraining the Team Drivers' International Union from perpetuating its organization, and from "continuing in combination or agreement to restrain commerce between the States by agreement." This order to a union to dissolve marks a radical step in government by injunction. The officers of the Union are ordered to appear before the court on May 20 and show cause why a permanent injunction should not issue. The action of the Federal Court, which if made permanent will establish the principle that men who have the handling of interstate commerce must not maintain an organization which has the effect of restraining commerce between the States, practically takes the Omaha strike out of the hands of the local and State authorities, and a violation of the order would probably result in the calling out of the Federal troops from Fort Crook. The injunction subjects teamsters to a requirement to which most other laborers are not liable, but is a necessary incident to their employment in a traffic which at any moment and in any locality may take on a Federal status.

LOSS BY ATTRITION

THE loss in weight of gold coins shipped across the water by abrasion alone amounts, when a million dollars are sent, to quite a sizable sum, despite precautions that are taken as to the wrapping of the coin. The intricate and very useful system of foreign exchange of course saves the despatch of actual gold in many cases.

There are many values in life far more precious than gold that are abraded away under the frictions of daily life—it may be a fine manner, a gentleness of spirit, a sweetness of disposition, a keenness of conscience, or some other excellent gift or grace that gradually becomes rubbed or scratched by the attrition of mind on mind amid the sharp competitions of life. The best protection against this sort of moral abrasion is to wrap the spirit up in the vesture of love, the garments of grace.

POSTHUMOUS POWER

IN an address delivered at Amherst College many years ago, Henry Ward Beecher said: "I care nothing for posthumous fame, but for posthumous power I would vote with both hands!" It is this impulse to perpetuate power which seems to be moving so many wealthy men at the present day to give large sums, as Mr. Carnegie, Mr. Rockefeller, and others are doing, for educational and semi-educational enterprises. Men expect a college to endure about as long as the world lasts, and in their posthumous influence on the young men or women who in future years shall crowd the classic halls, the millionaires of today find their reward. Gifts for missionary or other distinctively religious causes perpetuate power to even a greater degree, but such enterprises do not as a rule appeal to the imagination of the very wealthy.

A MEDITATION

MY soul, art thou disturbed, hurt, indignant, angry? Dost thou fancy thyself injured and outraged? Hast thou been wounded by a friend, stung by an unjust word, jostled and thrust aside by the crowd? Have the incidents of the day seemed to betoken that the Divine care was not over thee, and that thou wast forgotten and allowed to struggle and suffer alone? Has it seemed to thee that thy faults had been by others amplified, and all thy virtues and all thy fidelity cast aside as of no account? And hast thou set thyself down to brood and fret and plan resentful schemes against thy foes?

O my soul, arouse thee from thy foolish dream! Turn aside into thy secret place of prayer, and there let thine inmost thoughts be spread out before the eyes of Him with whom we have to do. Bring thy secret sins into the light of His countenance. Hearest not thou the word spoken ages ago to a grieving prophet, now repeated to thee, "Dost thou well to be angry?" Canst thou in quiet and in godly honesty make thy appeal to the Almighty who reigns in the skies? Canst thou not say: "My times are in Thy hands? I have committed my way unto the Lord. I would in all my ways

acknowledge Thee. Lord, direct my path! Lead me in the right road. Make my way plain before my face." With this plea, O my soul, thou canst not fail. The clouds will hurry by, the light will shine upon thee, the storm will cease, and the joy of the Lord will once more be thy strength!

LEAVE GOD IN HIS WORD

A PREACHER is reported to have declared recently that the Bible came out of the hearts of the common people, that it was not thrown down from heaven ready made, that when used for the instruction of children it should not appear as a terrible "Thus saith the Lord," but should be studied as anything else is studied in secular schools, "thus creating interest." It is perfectly possible to take the view that the Bible in one aspect of it came out of the hearts and lives of men, while also holding that it is a real product of a Divine Intelligence. Great is the number of those who have presented and published the Word, but ultimately there is One who gave it. It is important to remember the Divine origin while scrutinizing the human setting of the Scriptures. A real interest will be distinctly created in the Bible when it is regarded as essentially, though not perhaps according to this or that precise man-made theory, a "Thus saith the Lord!" While allowing plenty of room for the play of the human element in Scripture, it is indispensable to save the Lord from being crowded out of His own Bible.

AMONG THE NEW BOOKS

NOW and then a bit of a browse among the new books makes an oasis of greenness and beauty in the desert of care and toll. What can lift one up out of the furrow, give him a tour aloft in the blue ether, fill his ears with the song of birds, afford him refreshed vision the sight of a new horizon—what can do all this so well as a dip into a new volume of poetry, a new set of essays, a bright, beautiful story, an engaging work of biography or travel? Let us glance at some of them:

One of the newest and most charming of the springtime issues comes from the press of the Western Methodist Book Concern. The paper, typography, binding, and general appearance of the volume give it distinction befitting its contents. Our readers are well acquainted with the style and gifts of its author, Mr. James Buckham, of Melrose, and most of the essays in the book, which is called, "Where Town and Country Meet," have appeared in our columns. Mr. Buckham is one of the dozen or so writers of this country who have been acknowledged experts in the special field of nature study. Even John Burroughs, the veteran, who stands at the top of the list, has done no more delightful and notable work than that which is enshrined in this book of 240 pages, through which we hear the singing of birds, the ripple of streams, the carol of happy children, the swish of the trout rod and line, the rustle of leaves, the jingle of the cowbell, the stroke of the woodman's ax, besides—to cite the title of two of the chapters—the "Music of Brooks" and many "Midsummer Night Sounds." Take this brief citation as a sample of the style of the book:

"This pine smell is the most distinctive and appealing of wood odors. It lingers longest in

the memory and is revived with the keenest and most affecting pleasure. How strongly the resinous fragrance pours forth on a day like this, when the sun opens wide the pores of the lustrous tree! Roots, trunk, and foliage all exhale the wholesome odor, and it streams away on the air, greeting your quickened sense afar off. Nothing like a whiff of pines to call up out-of-door memories! It is the most distinctive aroma of the woods, a divine exhalation penetrating through the senses to the inmost soul."

Mr. Buckham has studied the woods, the fields, the birds and blossoms and seasons to advantage, and he knows how to put his readers in sympathy with Nature's voices, sights, and lessons. The book is one to carry with you in your rambles, or to have by your side when you are hindered from rambling and yet would like to refresh yourself with thoughts of forest and meadow and sky.

Another new book well worthy of comment is from the pen of Rev. Dr. Levi Gilbert, editor of the *Western Christian Advocate*, "Side-Lights on Immortality" (Fleming H. Revell Company). There are fourteen chapters—poetic, philosophic, Scriptural, reverent, discerning, and satisfying. The old arguments are restated, with fresh felicity and new present-day sidelights; apt citations from poetry and prose by other pens bring the salient points of the discussion into view and touch the headlands of the journey with light; while the greatness of the fundamental belief, the significance of the doctrine, the bearing of this faith upon conduct and character, are all wisely emphasized. There are resources of courage, comfort, wisdom, and cheer stored up in the book. It is worthy of the theme, and is a credit to the author.

Four volumes of sermons lie before us to give denial to the assertion, sometimes made, that people do not care for written pulpit discourses, and that such volumes do not sell. If they are not called for, why do publishers make investment in them? Two of these volumes are by Rev. Dr. W. L. Watkinson, in a box, and are styled, "Studies in Christian Character, Work, and Experience," First and Second Series (Revell). The discourses are so short that they can hardly be called sermons, but they have a sermonic structure and message, and they abound in the qualities which have given Dr. Watkinson, the great Wesleyan preacher and writer, fame throughout the English-speaking world—spiritual insight, a singular facility for using strange facts from the world of science and art as illustrations of religious truth, a droll, penetrating gift of sarcasm which, when used against the evil-doer, becomes terrific, and a power of admonition in regard to sin and its deceptfulness which is almost unique. One of the most subtly interesting of these brief homilies is on "Calling and Character," in which Dr. Watkinson shows how the vocations we pursue affect our deeper life, how each department of toil has its own temptations, dangers and disciplines, and suggests how these may be utilized for soul-growth. He says, with accustomed sagacity:

"Unless there is something very singular in our case, we need the discipline of a full, absorbing life. The monk in his cell and the anchorite in the desert are beset with darker temptations and dangers than are the busiest toilers of the city. . . . Let us not fret ourselves on account of our calling and environment. The main thing is to discern the possibilities of our lot, and through patience, watchfulness and prayer to get out of it whatever it can give of knowledge, strength, and blessing."

The other two volumes of sermons come from the press of Jennings & Pye, and are republications of sterling discourses from two notable English preachers. "The God of the Frail" is the opening and title-dis-

course of the volume from the pen of Rev. Thomas G. Selby, a Wesleyan preacher, whose former volumes, "The Imperfect Angel" and "The Lesson of a Dilemma," are well known here and abroad. Mr. Selby is not held in much repute in the pulpit because of a weak voice and defective delivery, but his published sermons have not many superiors in our day. He knows how to take a noble theme, outline it lucidly, and then elaborate it strenuously and with edifying force. While he distinctively lives in our own time, yet he keeps a vital hold on the old truth, and he shows himself a master in its presentation. A companion volume is by Rev. Dr. Robert Rainy, principal of New College, Edinburgh, one of the strong men of the United Free Church of Scotland. A sermon on "Sojourning with God" gives title to the book, which holds seventeen apt and timely discourses. One of the features of these sermons is their individualizing power. Not one of them is lacking in the element of personal appeal. At the end, and sometimes in the midst of the discourse, Dr. Rainy presses home the truth under consideration upon the conscience and heart of the hearer or reader. "The Elder Son," "The Samaritan Woman," "Mutability and Endurance," are some of the themes. The style is clear, wholesome, strong, and the message-feature predominates throughout.

Had we time and space, we would cite another volume well worth study—Professor Bowne's revised edition of his "Theism," one of the really notable books of the recent months. Those who want to know the final word spoken by science, metaphysics, and logic in the theistic discussion will find it summarized here. The weakness of the atheistic and anti-theistic theories have never been put before the reader more vigorously and convincingly than here.

Blessed are they who know how to keep in touch with good literature, and who are able to appreciate the scope and tenderness and might of its ministrations to heart and mind!

DR. BUCKLEY AT PRINCETON

COMMENCEMENT exercises at Princeton Theological Seminary were held May 3-5. The annual sermon was preached on Sunday by Rev. Dr. MacEwan, of Pittsburgh, Pa., and the Lord's Supper was celebrated. The board of directors met on Monday. On Tuesday the Commencement exercises proper were held in Miller Chapel. An earnest address to the graduating class was delivered by Rev. Dr. Edward B. Hodge, secretary of the Presbyterian Board of Education. Diplomas were conferred upon 56 graduates, 7 of whom received also the degree of Bachelor of Divinity. Rev. F. L. Patton, D. D., the new president of the Seminary, addressed the graduates in his characteristically pungent style. He said, in part:

"If you ask: What shall I preach? the answer comes at once: 'Preach Christ;' or, 'Preach the Word.' These answers are not contradictory, but the one is exegetical of the other. It is possible to preach about a good many things in the Bible and yet do a great deal of un-Christian preaching. But you are to be Christian preachers. When you preach Christ, be perfectly sure that you know what 'Christ' means—that you know His exact place in the scale of being.

"It is a great thing to know what to say and how to say it. How many men there are who can say it so well—and yet have nothing to say! And how many men there are who have a great deal to say, who cannot say it! The power of 'thinking in three dimensions' is a very important one. Live with your text until you have mastered it. If you want to

know what human nature is, do not study men, but man. Go out and make full proof of your ministry."

A memorial tablet to Dr. James C. Moffat, formerly professor of church history, was unveiled, and his successor in office, Dr. John De Witt, made a graceful address of presentation. The alumni meeting in the afternoon proved truly a "feast of reason and a flow of soul." After ample justice had been done to the viands provided in Stuart Hall—for even transcendental Princeton men cannot live upon air—Dr. Patton opened the speech-making by a humorous reference to the fact that so many people, quite ready with their advice, know just how the \$2,000,000 gift made to Princeton should be expended. He declared that he had two ideas of what Princeton Seminary should do—first, to turn out a set of men who not only know something, but who can also preach; and, secondly, to maintain a high degree of excellence in the theological learning. He went on to say, referring to the presence of the guest of honor, Dr. J. M. Buckley:

"I do not ignore the fact, even in the presence of our distinguished Arminian brother, that Princeton Seminary has in the past been somewhat mixed up with Calvinism. It has been, and it is pretty likely it will be. But in common with Drew and other seminaries, it holds that the great question is not the question of the origin of sin, or the order of the decrees, but consists of a fundamental issue with respect to the supernaturalism that enters into the person and work of the Lord Jesus—whether there be in the first place a living God, and, secondly, whether He has revealed Himself under the forms of time and sense in the Gospel of His Son Jesus Christ, whether Christianity is from heaven or from men, whether Christianity is but a moment in the great cosmic process or a specific piece of information from the Lord of heaven for the salvation of men. Let there be no doubt as to the side we take in this inevitable issue!"

Dr. Patton then introduced Dr. Buckley with the remark:

"There was a time when I was an editor of a paper, too. I do not think that he liked all my editorials, but I did his. There is a class of ministers in the Presbyterian Church who hold the type of theology he believes and call it Calvinism. He calls it Arminianism—and he is right!"

When the laughter caused by this sally had subsided, Dr. Buckley said, in part:

"I attended a meeting many years ago in a Congregational church in Vermont, when a brother delivered himself of this testimony: 'My friends, I have been a Christian twenty-five years. It would have been twenty-eight if I had not been in the army three years.' The brother then went on to give his experience in these terms: 'I have committed a great many sins—[a pause]—and not so many either—and I have done very few good deeds—[another pause]—and not so few either!' I was reminded of that brother's statement when Dr. Patton was alluding to the differences between Calvinism and Arminianism, which do not seem to be very great or incapable of being harmonized. The basis of Arminianism is genuine, old-fashioned Calvinism. We take the same views of man's natural state. We believe that man is so out of fix that salvation is necessary. We hold to the same views of the atonement as are now held by accredited Calvinists; we receive the same eschatology. We accept the fact (the wisest of us do) that very few persons genuinely converted ever finally fall away. With respect to some who do not turn out so well—of whom you say that they have never been renewed at all—we say that they have lost grace and must be converted over again. Where the disease, the symptoms, and the remedy are the same, it is not worth while to dispute over the recon-dite cause—which no man hath ever seen or ever will see.

"All our bishops are presbyter-bishops. We attach no more importance to the ordination that our bishops give than to that which the elders can give. If all our bishops should die, or be deposed, by a constitutional provision

the elders could gather and create new bishops. We make our bishops superintendents. We have no sympathy with the prelatical idea, and if I have any mission in the Methodist Church it is to cause all the bishops to remember that fact!

"I have come here today prepared to hear a tremendous emphasis put on the shortest American proverb: 'Money talks.' Nothing has happened to Methodism for many years equal to this gift [of two million dollars] to Princeton. We have found it difficult to induce our people who give large sums to colleges and hospitals to give large amounts to theological seminaries. We have commenced the cultivation of rich men along this line, and already we have begun to see trees walking. All that you can do will be to our advantage—if, for example, you can bring a half dozen of our young men into the enjoyment of your educational advantages, provided our seminaries should not be equal to the task. We started later than you did, but we mean to keep you in view, and all you do we mean to parallel.

"My theme today is the strange change that has taken place within recent years with respect to the momentum of Sabbath observance, church attendance, and regard for the clergy. I am an old acquaintance of this Seminary, having fifty years ago walked all the way from Pennington to Princeton to attend a Commencement here. When I entered the ministry in New England the minister was sure of an audience. People moved toward the churches, except to the Unitarian churches—people do not hurry to icebergs. Then the minister produced effects by the permanent regard felt for him more than in any other way. When a minister announced from the pulpit that he meant to prove a position from the Scriptures, the greatest interest was aroused, and Bibles were opened.

"The great body of preachers cannot succeed now if they pursue the old methods. There was then a class of Uriah Heep ministers, whose discourses were interlarded with such expressions as, 'Permit me to remark!' 'Bear with me, my dear, dying fellow-mortals!' and who, being in financially straitened circumstances, were quite ready to receive a gift—it might be \$25 and an overcoat—with the expressed hope that Providence would bless the donors. For that type of minister there is no room today.

"There is no place, again, in these days for Rev. Dr. Creamcheese—except in the liturgical churches—meaning no reflection by that expression. That kind of man may succeed in liturgical churches, but he will not succeed in non-liturgical churches. Dr. Dictator, with his splendid basso voice and his audacious habit of ordering even the sexton about, and of telling the chorister that he too understands all about semi-quavers and demi-quavers, will not succeed today, nor will the minister who is a universal censor, or a layman-hater. Dr. Recluse and Dr. Cantwell will also fail of success. Today the attitudinarian and the platitudinarian have no place—though I am sorry to say that the latitudinarian has a place. Rev. Dr. Unsettler is worst of all—the man who unsettles himself by unsettling others.

"The minister who will succeed today is a man dignified but not stiff, polite but never fawning, fervent but not obstinate, sympathetic without being effeminate, spiritual without being unsocial. He loves the children, but is not called to be a kindergarten. He is studious of books, but rather more of the universe of men and affairs, allied to God by a living faith, and sometimes on that account majestic, but never ostentatious, joined to Christ, and sometimes on that account inexpressibly pathetic. All that is valuable in the past he conserves, but nevertheless he welcomes all that is new if it seems true. He never preaches his doubts or his guesses.

"A man of that type may lack scientific learning, but he understands the science of right living. He may not understand the arts, but he will understand the art of influencing men for good. If he is not familiar with philosophy to the last degree, he will make the people feel that he does understand the philosophy of the plan of salvation."

Dr. Buckley closed his address (which was listened to with the closest attention and referred to with great appreciation in subsequent speeches) with the playful remark: "I have just enough Presbyterianism in me to make it not desirable for me

— or for you — for me to leave the Methodist Episcopal Church."

This pleasant episode at the Princeton Seminary Commencement affords another illustration of the fact that in these irenic days, when brotherhood is becoming more and more of a reality, men of warm evangelical sentiments and broad evangelistic ideals are drawing together with increasing sympathy, irrespective of the denominational lines which once proved insurmountable barriers of division. For Calvinists and Arminians to join together a hundred years ago would have been a sight to make the angels weep — according to the conception of angels then prevailing — but now it is accepted, without debate, as a most fitting recognition each by each of the other's profound devotion to the central truths of the Gospel.

PERSONALS

— Chaplain C. N. Charlton has been transferred from the battleship "Kentucky" to the Naval Station at Cavite, Philippine Islands.

— Rev. Robert Forbes, of Minnesota, was selected by the Bishops at their meeting last week as assistant secretary of the Church Extension Society.

— The Oneonta (N. Y.) *Star* publishes in full the very excellent address on "Wesley as a Preacher," delivered at Binghamton by Rev. Henry Tuckley, D. D., during the celebration in that city of the bicentennial of John Wesley.

— Secretary Shaw, of the Treasury Department, accompanied by Mrs. Shaw, his two daughters, and son, will sail for Europe, July 4. The Secretary's trip will be very brief, but his family will remain abroad until autumn.

— The wife of Rev. C. F. Smith, of Sheepscot, Me., who underwent a somewhat serious operation at the Deaconess Hospital, this city, and who is still there, is in an encouraging condition, and her full and early recovery is predicted by the physicians.

— Circuit Attorney Folk has declined a testimonial from admiring citizens in St. Louis to show their appreciation of his efforts against bootlegging. The testimonial was a house costing \$15,000. Evidently that man Folk has proportions ethical and mental.

— Rev. Dr. William Douglas Mackenzie, now professor in Chicago Theological Seminary, and pastor of the New England Congregational Church of Chicago, has accepted a call to become president of Hartford Theological Seminary. He will not give up his work in Chicago until after June 1.

— Bishop Hamilton lectured last week before the students of the University at Ann Arbor, Mich., then went to Chicago to marry the daughter of Mr. J. C. Stubbs, traffic manager of the Harriman railroads, and then to Buffalo to lecture on "City Missions." Thus is this Bishop all the time "in labors abundant."

— The parsonage of the Methodist Episcopal Church at Houlton, Me., was the scene of a quiet wedding on Sunday morning, April 19, when Mr. Perley E. Whitney and Miss Caro E. Lermond, daughter of the late Rev. Wilson Lermond, of the East Maine Conference, were united in holy wedlock by Rev. John Tinling. The ring service was used. Their friends wish them a long, happy, and useful life.

— At the memorial service held by the Bishops at the Bishops' meeting in Meadville, Pa., Bishop Andrews presided and Bishop Joyce offered prayer. Tributes to

Bishop Foster were delivered by Bishops Merrill and Mallalieu, and to Bishop Hurst by Bishops Foss and Fowler. The unusual pressure upon our space this week will not permit us to publish the long report of this memorial service, which is rendered less necessary by our comprehensive tributes from the Bishops in the last HERALD.

— Rev. J. S. Thomas, of the New England Southern Conference, who has been ill for several weeks and was unable to attend the last session of his Conference, is convalescent. For forty-nine years he had been in active service. He resides at Stoughton.

— When President Roosevelt visited Northwestern University at Evanston, Ill., recently, his carriage stopped in front of Rest Cottage, the home of the late Frances E. Willard, and in respect to her memory he uncovered his head. Beautiful tribute of respect to that eminent woman!

— Rev. A. H. Scudder, of the New England Southern Conference, stationed at Westport Point, is transferred to the New York Conference and placed in charge of West Fulton Circuit, Kingston District. He goes to his new field of labor this week. His home is within the bounds of the Kingston District.

— The funeral services for Bishop Hurst occurred at the Metropolitan Church, Washington, May 7, the pastor, Rev. Dr. Frank Bristol, in charge. Tributes were delivered by Bishops Fowler and McCabe, and prayer was offered by President Henry A. Buttz. The interment was at Rock Creek Cemetery.

— Rev. A. A. Mason, pastor of the Methodist Episcopal Church at Viola, Iowa, a member of last year's graduating class in Boston University School of Theology, who had served for more than three years as a most acceptable supply of Pearl St. Church, Brockton, died on May 1, after a brief but painful illness, at the parsonage in Viola.

— It is claimed that Rev. Dr. Chauncey Hobart, of Red Wing, Minn., is the "pioneer preacher of old Methodism." He is now ninety-two years of age. He has been a Methodist preacher in Minnesota since 1849. In that year he went to St. Paul as the second pastor of the Methodist Church which had been started there.

— Rev. Fred Winslow Adams has been invited back to the State St. Church, Schenectady, N. Y., for a second year, with an increase of \$600 in salary and an assistant pastor at a salary of \$1,200, and a membership which, during the past year, has reached up to within ten of 1,200. While Schenectady is the most rapidly growing city in the United States, excepting Toledo, O., the Methodism of Schenectady not only has kept pace with but actually is growing at a more rapid rate than the population of the city. The event at the parsonage this year is the birth, on March 20, of Winslow Heath Adams — grandson of Rev. T. P. Adams, of Maine Conference, and of Rev. Charles A. S. Heath, of Troy Conference.

— A memorial pamphlet containing a fine portrait of the late Rev. C. M. Howard, of the New Hampshire Conference, and the excellent tribute delivered by Rev. Frederick G. Chutter at the memorial service held in Littleton, is laid upon our table. Mr. Chutter's peculiar friendship for the deceased has already been noted in our columns. It will be remembered that he was formerly pastor of the Congregational Church in Littleton. When Mr. Howard broke down at the beginning of his work in Lawrence, Mr. Chutter gave him a home

in Littleton rent free for the remainder of the year. Later, when the break-down came in Bethlehem, he carried on his pulpit work there, driving over from Littleton every Sunday from early fall until Conference time (five months), and refusing any compensation. This beautiful memorial brochure is published by Mr. Chutter at his own expense and for free distribution among the members of the New Hampshire Conference and friends of the deceased.

BRIEFLETS

Memorial services for Bishop Foster were held on Sunday at St. Mark's, Brookline, First Church, Somerville, Melrose, Mt. Bellingham, Chelsea, and in other churches.

Rev. E. C. Smith, pastor of First Church, Omaha, reports a total subscription of \$33,500 toward the payment of the debt of \$40,000. On May 17 the total debt, it is expected, will be provided for.

The money for the erection of the McKinley Memorial Building on the campus of the American University is steadily coming in. The treasurer now has \$90,000 available for this purpose.

On another page attention is called at some length to Chaplain Tribou's lecture upon "The Navy: The Old and the New." This is one of the most interesting and informational lectures to which the editor ever listened. We unhesitatingly commend it to our readers.

Pastors and Sunday-school superintendents desiring collection envelopes and tracts for Children's Day are requested to send their orders to the Board of Education, 150 Fifth Avenue, New York city, immediately, so that there may be no delay. These supplies are furnished gratuitously as heretofore.

At the meeting of the Board of Control of the Epworth League in Philadelphia last week, the Epworth League "Wheel" went to the scrap-heap, and out of the ruins arose a Maltese cross, each arm of which contains the tabulations of the committees pertaining to the department the arm represents. The numerous spokes are no more; four well-organized departments take their places.

Last week, under the chairmanship of President Raymond of Wesleyan, the University Senate of the Methodist Episcopal Church held four busy sessions at Delaware, Ohio. Nearly all of the fourteen General Conference Districts were represented by the appointed Senate member, our New England one being President Warren of Boston University. Perhaps the most important action taken was that giving somewhat greater elasticity to the conditions laid down by the Senate, and that providing for a codification of all previous legislation now in force. The body adjourned to meet on the 9th of next February, at Chicago, at which time and place the College Association of the church is also expected to meet. The hospitalities of President and Mrs. Bashford, and of the Ohio Wesleyan University, were highly appreciated.

The visit to New Haven of Dr. George Adam Smith, of Glasgow, Scotland, whose addresses at Yale we report in this issue, was greatly enjoyed by his many warm personal friends there. The Yale Divinity School has scored a new triumph in the

victory of Drs. Bacon and Kent over the distinguished Scotchman at the golf links. In spite of this defeat, Dr. Smith has evidently realized the bright anticipations by which he confesses to having relieved the gloom of a Glasgow winter.

In ZION'S HERALD of July 27, 1825, appeared the following item: "Died, in Albany, of drinking cold water, Mr. Greene, an Irishman. He had just returned from the funeral of one who had died of the same cause."

The police of Scranton, Pa., have lately been stirred up over the finding on the mountains near that city of a card, presumably that of a suicide, on which were written the words: "I am dead. That's all!" There are many people whose lives appear to be lived in the spirit of this cynic scoff—"Death is death—that's all!" But only the fool makes a mock at death. It is true that for the Christian death has been robbed of its terrors, and may almost be regarded as an incident—as but a step over a narrow threshold—but the man who is unprepared to die is the last man who can presume to exclaim: "Death—that's all!" Death is not all. Death is not even the end. Death is the re-beginning—of weal or woe. An Ingersoll as he looks off into the shadows may try to assume an attitude of stoic hardness, but the average man whose conscience is not right will tremble as he remembers that death does not end all.

The eight Annual Conferences composing the New England Division of the Open Door Missionary Campaign, made a net increase in missionary collections for the year just closed of \$16,000. The banner Conferences in this good work are the Troy and Northern New York, the former making an increase of \$6,000, the latter following as a splendid second with an increase of \$5,000. This fine result, in these two Conferences, was accomplished through the thorough, earnest and systematic work of the presiding elders, district missionary secretaries, and pastors, co-operating with the field secretary, Dr. E. M. Taylor, and other missionary agencies. The total gain in missionary collections and special missionary offerings for the last year in the New England Division is \$25,000.

We have been shown a letter received by a man doing business in this city, written by a woman connected with a Methodist Church in a neighboring town, soliciting help in repairing a church edifice. The man who received the letter is not a Methodist, and has no personal knowledge of, or acquaintance with, this uncertified solicitor. The letter is not only in very poor taste, but is in itself an impertinence, and compromises the local church as well as the denomination. We wish a stop might be put to such promiscuous begging for the Methodist Episcopal Church.

Next week we shall commence the publication of the abstracts of sermons actually preached by members of our patronizing Conferences, under the title, "What Our Ministers are Preaching." To the large number who have not yet complied with the request for abstracts, we must reiterate that the "six-hundred-word limit—no more," must be heeded. The reason for this is apparent. All are to be treated with strict impartiality. If one were allowed more than six hundred words, the same privilege should be granted to all. We are not publishing these abstracts to give our preachers opportunity to display their literary resources and style, but to show exactly what they preach—and this can be

done in six hundred words as easily as in a thousand or two.

GEORGE ADAM SMITH AT YALE

PROF. GEORGE ADAM SMITH, D. D., of Glasgow, well known and greatly beloved by earnest students of the Bible, has been spending a few days at Yale University, to the delight and profit of the large numbers who have listened to his addresses. He was there in the interest of the students, to preach in Battell Chapel on Sunday morning and to give a series of talks under the auspices of the College Christian Association. He addressed, also, the members of the Divinity School at their chapel hour on Monday, May 4.

Dr. Smith impresses one with the depth and sensitiveness of his nature and with his appreciative earnestness in the presentation of his message. His praying is a talk with God face to face. On Sunday morning many interested guests were added to the large body of professors and undergraduates who listened to his sermon. After announcing his text, "In whom we have the forgiveness of our sins" (Eph. 1:7), the preacher continued as follows:

I wish to present this morning some answers, by no means exhaustive, which our religion has to give to the question: "In what does the forgiveness of sin consist?" One proof of the need of forgiveness usually cited is the universality and the ineradicability of the sense of sin. Dramatists have set forth this sense of guilt as the most certain and the most tragic of human experiences, and they have shown the utter hopelessness of outriding conscience by devotion to any end or aim however noble in itself. But still more convincing than the inevitableness of conscience is the fact that this sense of sin is most keen and painful in the most saintly. The holiest feel most acutely their need of forgiveness. Not criminals and tyrants, but saints, on their knees in prayer for forgiveness, move us most effectually to repentance.

Our own experience is most emphatic of all. Every man, if honest, finds in himself more painful proofs of the reality of sin than can come to him from without. This is not merely a sense of deserved punishment. It is rather a sense of *guilt*. I have been selfish, cowardly, unkind, untrue, unready. I have failed, and the failure was my own fault. It has separated me from God and has brought loss into my own nature.

This feeling comes not with so much force to the young. In youth religion attracts us by the ideals and aspirations which it offers. But as years go on this sense of a need of forgiveness strengthens. We have missed many of the opportunities of life. No one of us has been wholly loyal to the hearts that trusted us and leaned upon us. Years bring out the vivid colors of this sense of guilt. It is the most inseparable element of human experience. Not theologians, but poets and dramatists, the depictees of life, vie to show how these experiences cling to a man even to death itself. *The sting of death is sin*. It is like a piece of bad workmanship—you never see the end of it.

Yet the Christian religion makes it its first business to remove this sense of sin because Christ made it His first business to remove it. He came for this. He felt it for us more than we can ever feel it for ourselves. It was this that broke His heart—this misery of sin, this estrangement from

God, this damage to our nature. He felt it most of all, yet He boldly proclaimed forgiveness, and thousands through Him have found God's forgiveness and peace to be a still deeper reality.

Yet how few understand what forgiveness really is! It is said to be the recalling by God of the just punishment of sin and the abolition of its consequences in our lives. But is this all—or is this even true? Forgiveness is not the removal of the results of sin—physical, mental, social—as both Scripture and experience prove. We cannot say that God never remits the penalty of a broken law. He is the God and Father of Christ, who healed the paralytic at the same time that He said to him, "Son, thy sins are forgiven thee." He is the God who in the physical world has provided so abundant repairs. There is a fullness of grace in nature as well as in the Gospel. But such remission of the results of sin does not usually occur where forgiveness has become sure. Note the experience of David, who in his kingdom, his family, his own person, until death suffered the consequences of a sin which had been nobly repented of.

Brothers, be not deceived! "Whatsoever a man soweth, that shall he also reap," forgiven or not forgiven. Laws are inviolable; grace is not a conspirator against them. Forgiveness is too many things to be gone over in our whole lifetime. It calls for the praises of an eternity. But chiefly forgiveness is *God's new trust of us*. Despite failure and our memory of it, He believes us capable of doing better. He hopes for us, wills to work with us, trusts His work to us. In this consist the tremendous ethical possibilities of forgiveness. Mere removal of punishment leaves a man hardly room to grow better. When a man believes that God so loved him as to give His only Son that he might not perish, his wonder and love and adoration are called forth. But he feels the depths of that mighty love only when he realizes God's confidence in him and hope for him. Then forgiveness becomes a conscience, a new sense of honor, a determination to do better. So when Isaiah had confessed his own and the people's guilt, and the purifying fire had cleansed his lips, then God acknowledged the freedom in which he, a sinner, now forgiven, might offer his service. So another prophet declared: "Surely they are my people, children that will not play false." They did play false, but God forgave them by trusting them still. The whole course of salvation started in the Divine trust in their frail and unworthy souls.

No other view of forgiveness is so ethical or so lasting as this. It is not a decree, by the authority of God, but it is the constant influence of His grace and will on our hearts. In giving us pardon He gives us *Himself*. The effect of forgiveness is usually referred to the past. By this view of it as God's new confidence in us it becomes linked with all our life. Though cherished at first with a faltering faith, which shrinks from the wonder of it, it grows day by day and finds illustration in every opportunity for service, whether trivial or tragic. The sensations of an hour by this expand to the experiences of a lifetime.

But we must not forget that, as Christ brought us forgiveness and assured us of it, so it is continued to us only so far as we hold to and follow Him. In this most liberating and enfranchising experience no man is independent. Day by day, as blessings come and work is given—in the great occasions of life, in progress and achievement, in the settling of a stable character—all is given by the Father for Christ's sake; all are mine only in so far as I hold

Continued on page 606.

BIG FAMILIES

IT is hoped that the present general discussion concerning the size of families will eventuate in better and more natural results. Americans of foreign descent put native Americans to shame in this matter of having children. An exchange in treating this subject refers to Napoleon's dictum that the best mother is the one with the most children, and to President Roosevelt's recent letter, in which he exalts the family having "many healthy children." One of the Boston dailies, in a recent issue, contained the following forceful illustration:

"This discussion in regard to the matter of raising children recalls a little experience I once had while I was acting as enumerator of school children in a district which embraced a part of Beacon Hill, and consequently gave both extremes in the social scale, the immensely wealthy and the very poor," said L. G. Stone, this morning. "In the course of my rounds I went to house after house to receive at each door the stereotyped reply, 'There are no children here.'"

"Finally I expressed my surprise at such a scarcity of children to the woman who came to the door.

"And don't you know why?" she asked.

"I told her I did not.

"Well, I will tell you: the houses around here are all occupied by Yankees."

"I called at another house just over the line, and a comely Irish woman who came to the door, in reply to my query, said: 'Why, bless your soul, the woods are full of 'em! There are fourteen children of school age in this house. They are not all mine. I wish they were. Two of them are my sister's children.'"

The difference in conviction and aspiration between native-born and foreign-born families is well illustrated in the fol-

In the May *Popular Science Monthly* Prof. E. L. Thorndike discusses the decrease in the size of American families, and shows that the failure of Harvard graduates to produce their share of the present generation is but a single example of a widespread condition. He thinks there is a real decrease in fertility, as well as some conscious restriction of offspring.

Der Christliche Apologete, of Cincinnati, the excellent official paper of our German Methodism, has been treating this subject in a very interesting manner, in several recent issues. This paper has presented photographs of representative German families, including parents and children. By the courtesy of Rev. Dr. A. J. Nast, editor of the

Apologete, we reproduce herewith several of these illustrations. Families of this size are typical and not exceptional and isolated. As Dr. Nast well says, in referring to the subject: "The German Methodists, thank God, are not among those who are subject to the charge of 'race suicide.'"

Particular attention is called to the fresh and almost youthful faces of the mothers in these illustrations—normal mothers in every respect—in refutation

OUR CHICAGO LETTER

"QUAERO."

OUR needs, in place of the servants that they should be, have become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a



This picture shows Mr. and Mrs. Schmidt, of Fredericksburg, Texas, with fifteen children and one son-in-law. They are all living, and all that are old enough are full members of the German Methodist Church. The two little ones on the lap of the mother are twins, and also the two boys on the left.

bear with a ring in its nose, that is led about and made to dance at will.

"An engine that expends all its steam in whistling has nothing left with which to turn wheels. The great affair of life is, that man should remain a man, live his life, and, no matter what the road is, march to his aim, not lose his way in cross-roads, nor load himself with useless burdens."

The foregoing words are quoted merely to call attention to "The Simple Life" many preachers hereabouts have been reading.

Preachers

Rev. E. W. O'Neal, of Galena St. Church, Aurora, has time to devote to the lecture-field. The Slayton Lyceum Bureau will "run" him.

Rev. H. F. Ward succeeds to the Union Ave. Church, from which Dr. J. M. Caldwell was compelled to resign. A merited promotion!

"Quaero" is told that the applicants for this church, which is in the stock-yards region, were from all parts of the country. Chicago, regardless of the "atmosphere" of the church, seemed to act as a strong magnet on the ministerial filings.

Rev. D. J. Holmes seems to have retired *hors de combat* from his quixotic attack on Dr. Terry. This does not mean that Dr. Holmes is extinguished. He is much alive—gentle and sweet—as of yore!

Dr. P. H. Swift has been using a stereopticon for several Sunday nights. He has gone through the life of Christ with it, and now takes up the life and missionary journeys of Paul. A large attendance and a deep interest are reported.

Rev. John Thompson, of Grace Church, was the guest for three weeks of one of his members, on a trip, in a private car, through the West as far as the coast. Mr. Thompson is English, you know, and can stand a good deal of rich feeding and careful grooming. By the way, where is the preacher who cannot?

Rev. Truman Green, of West Pullman, reports large additions as the result of the union services under the leadership of



This is the family of a farmer, Carl Wagner, in Lockwood, Mo., consisting of fourteen children—nine sons and five daughters. One son (on the left, front row) is a member of the West German Conference. They all belong to the German Methodist Church.

owing incident: The writer, when pastor of Garden St. Church, Lawrence, in visiting for the first time a splendid English family, asked the noble mother how many children she had, and received the frank reply: "I am ashamed to say that I have only six."

of the American notion that child-bearing and raising produce physical exhaustion and premature age. We commend these striking and significant illustrations to all our readers. The subject calls for serious, prayerful and general consideration.

"Billy" Sunday. The *Interior* says that Mr. Sunday is to be ordained a Presbyterian minister.

We have been told that the manuscript of Rev. Alfred H. Henry's "Order of the Prophet" was promptly accepted by the Revell Company, and also by the McClure Company, to whom it was sent in duplicate. There are strength, motive, and compelling interest in the book. Mr. Henry was formerly a member of Rock River Conference.

Bishop Hoss was recently a welcome guest in our city for several days. He addressed the Preachers' Meeting on Monday morning. He spoke of Southern Methodism and the Negro question. He entertained and instructed. He was here primarily at the invitation of Dr. Cobern, of St. James Church, as preacher in that church during the services of Passion Week.

Dr. George McAdam, of Rogers Park, leaves about May 15 to enter upon the presidency of our college at Fort Worth. A new church is in process of erection at Rogers Park. Any minister who wants a first-class appointment, in a beautiful suburb, on Lake Michigan, can have his application filed by Dr. C. E. Mandeville, presiding elder. Some one will succeed Dr. McAdam.

Rev. C. W. McCaskill, of Oak Park, at one time the private secretary of Dr. Bashford, will be the financial secretary of our great school at Delaware. Any minister who could, and who would, serve a growing church with a new church building, in a second delightful suburb, can have his application filed by Dr. Fred H. Sheets, presiding elder. Some one will succeed Rev. Mr. McCaskill.

Speaking of Oak Park, it is reported that Dr. H. D. Kimball, now of Spokane, a former pastor of First Church, Oak Park, will soon take from that church, as Mrs. Dr. H. D. Kimball, one of its richest members. Once in awhile a preacher marries money, if he does not save it or inherit it.

Some of us preachers are getting discouraged. What can we do? Some time ago—about three years—it was thought that

Rock River Conference ought to have a Bishop. Immediately one man, who is very Swift, aspired and sought the place. A little later, a successor to Dr. Edwards was needed. Forthwith, the one aspirant for Bishop zealously worked to be the editor of the *Northwestern*.

Yet a little later, it was "meditated" to have a summer school of theology at Garrett. Straightway the aspirant for Bishop, the would-be editor, wrote and toiled for the superintendency. And yet more recently DePauw was in search of a president, when, immediately forthwith and straightway, the aspirant for Bishop, the seeker for editorial place, and the lover of the superintendency, got out his gun, loaded it with the small shot of a hundred letters of recommendation, and fired at the goose whose "kaw, kaw" in northward flight he thought was the "come, come" of his divine call. Again he missed. And he is yet a pastor, waiting, we suppose, Micawber-like, for something else to turn up. What a commentary on the office seeking the man are the brief facts stated above! There are a few of us ambitious preachers who hope this brother will soon see himself "as others see him" and give some one else a chance at the ladder of fame.

Rev. J. K. Shields has been obliged by ill health to give up his charge at Ingleside Ave.

Rev. L. F. Rockwell has resigned the Langley Ave. Church and gone into the mine exploitation.

Rev. E. B. Crawford, of St. Andrew's, has supervision of Langley Ave., preaching there at an afternoon service.



A German Methodist family in Newberg, Oregon, Mr. and Mrs. Werth, with fourteen children.

Churches

The debt-raising movement progresses. It will succeed. Eighty thousand dollars are pledged. When the amount is \$100,000, the collecting will begin. Many churches have already taken pledges for their debts.

Lincoln St. Church is evolving into an institutional church. Mr. Geo. W. Moss, who died a short time ago, made partial provision for the work of the church by



Mr. and Mrs. K. Kocher, of San Jose, Cal., with twelve children, who are, with the exception of two, members of the German Methodist Church. Mrs. Kocher is the first one in the second row on the left. The daughter immediately below her in the first row is the wife of Rev. O. Wilke, pastor of the First German Methodist Church in Los Angeles, Cal.

turning to it 20 per cent. of the income of his estate. For years Mr. Moss lived in the neighborhood of the Lincoln St. Church — smoky, foreign, stenchful — in order to devote the larger amount to its work. Mr. Arthur Gurley, a noble layman, has co-operated with Mr. Moss through the years in giving and in personal work. At present there are six workers. A gymnasium has been opened, a kindergarten started, and a free nursery provided. Mrs. Martin, daughter of Mr. Moss, who has been engaged in the Gad's Hill settlement work near the stock-yards, is now in the Lincoln St. work. Rev. W. H. Pierce is the pastor.

Halstead St. Church, situated in one of the most needy sections of the city, is doing a great work. Here are a pastor, Rev. Thomas Gale, and an assistant pastor; two deaconesses, a layman in charge of the Open Door Mission, a gymnasium, baths, reading-rooms, etc. We are getting awake even here in this great city!

"Quaero" believes that two years hence, when the church debts are paid, there will be put into the city missionary treasury not less than fifty thousand dollars per annum to push the forward movement, instead of fifteen thousand dollars as at present.

Et Cetera

The death of Judge L. L. Bond, of Centenary Church, removes from our city and our church an earnest, devoted, patriotic citizen and Christian man. Judge Bond will be greatly missed.

Much has been said and written of the address of Governor Mickey, of Nebraska, at the Social Union. He "caught" the company, and it represented the money and brains of Chicago Methodism. Had one come in for the first time during the address, he would have thought he was in a Methodist class-meeting listening to an earnest exhortation on Christian living and giving. Of course he must have closed his eyes to shut out the incongruity of dress suits and diamonds! Governor Mickey spoke to the hearts, and he got them. "Quaero" saw many cheeks wet with tears and heard more amens than for many long months.

On account of the sickness of Bishop Merrill, Bishop Walden presided over the Lexington (colored) Conference, held in St. Mark's Church. It was a kindergarten performance. That is, the Bishop talked to the members of the Conference as to children. Perhaps he knew them! Dr. Hagood, of Paris, Ky., captured the audience at the reception of the Conference by the Preachers' Meeting. He is an eloquent and unusually forceful platform speaker. Amanda Smith led in the singing several times.

Bishop Merrill is out of the hospital. All hope that he will soon be able to resume his regular work.

We all favor unification of the publishing interests.

President Roosevelt was most enthusiastically received in our city.

President James, of Northwestern, is searching for some Methodist Rockefeller. It is quite refreshing to hear the trustees of Northwestern give *carte blanche* to some one else to collect and contribute endowment.

Summer is coming on and coal is coming down, but the strikes are persistent.

Owing to the difficulty in getting house help, there is an expressed feeling that the house-mistresses will have to form a union. They, and the preachers, are about the only people nowadays who are permitted to have nothing to say concerning their own affairs.

The golden wedding of Mr. and Mrs. J. B. Hobbs, of Grace Church, was remembered by a large company of their many

friends. Mr. and Mrs. Hobbs have been for many years liberal supporters of the work of Methodism through the city.

The death of Mr. G. F. Swift, head of the Swift Company, was an unexpected blow to Methodism. The papers have given large space to the career of Mr. Swift. Whatever else he was, Mr. Swift devotedly served his church. One of his former pastors said at the funeral services that Mr. Swift stopped at the parsonage one morning and remarked to him: "Pastor, I'm a very busy man, but I am not too busy to be interrupted at any hour of the day for consultation concerning the interests of the church." He never was. His wealth has been estimated at from ten to fifteen million dollars. He left \$250,000 for benevolent distribution. Mrs. Swift cordially co-operated with her husband in his church work.

We have wondered at the wisdom of certain preachers who are deeply interested in pushing the organization of the National Holiness work in our Conference. Do we need such an organization? Was not Methodism created to spread Scriptural holiness?

WHAT SHALL OUR PREACHERS DO WHEN THEY GROW OLD?

REV. EZRA S. TIPPLE, D. D.

THIS question is not a new one by any means. Francis Asbury wrote in his Journal under date of Sept. 22, 1794: "Several of our preachers want to know what they shall do when they grow old; I might also ask, what shall I do? Perhaps many of them will not live to grow old." But preachers do grow old, just as other folks do. They have not discovered any fountain of perpetual youth. The preacher's experience is very like that of the poet:

"Bring me my broken harp," he said;
"We both are wrecks — but as ye will —
Though all its ringing tones have fled,
Their echoes linger round it still;
It had some golden strings, I know,
But that was long — how long! — ago.

"I cannot see its tarnished gold,
I cannot hear its vanished tone,
Scarce can my trembling fingers hold
The pillared frame so long their own;
We both are wrecks — a while ago
It had some silver strings, I know.

"But on them time too long has played
The solemn strain that knows no change,
And where of old my fingers strayed,
The chords they find are new and strange —
Yes! iron strings — I know — I know,
We both are wrecks of long ago."

Yes, yes! Preachers do grow old. Asbury lived twenty years after he had made that entry in his Journal. He was in New York at the time he wrote it, holding the Conference, which had opened that very day. The question may have been raised in open Conference. It would not be strange if it were. Some of the preachers were aging fast. They were not old men according to modern notions, but some of them would likely soon be laid aside. They could not longer endure the hardships of the itinerancy. The strain was too severe for physical endurance. How natural that with old age, or inability to do much longer the work of an itinerant, they should ask: "What is to become of us when we are old?"

This was not the first time the subject

had been under discussion. It was no new theme in a Methodist Conference. As early as 1786, and regularly thereafter, in the Minutes of the several Annual Conferences there appears this question: "Question 15: What was Contributed Toward the Preachers' Fund for the Superannuated Preachers and the Widows and Orphans of the Preachers?" The answer that year was, £38, 5s, 4d.

Bishop Asbury's interest in the well-being of his preachers is well known. His famous "mite subscription" was started in their interest. This he carried with him on his extended tours, year after year, soliciting funds for necessitous cases. He always headed the list himself, and his allowance was but \$64 a year. He asked rich and poor to contribute, governors and hosts, generals and preachers, young and old, men and women. The preface of the one for the year 1815, the year previous to his death, which contains in the list of subscribers the names of Governors Worthington and Tiffin of Ohio, General Van Cortlandt of New York, Richard Channing Moore, Protestant Episcopal Bishop of Virginia, Bishop McKendree, James B. Finley, Henry B. Bascom (then but two years in the ministry and eighteen years old), William Burke of the Salt River Circuit, Peter Cartwright, Samuel Merwin, Freeborn Garrettson, wife and daughter, William Capers, and many other distinguished preachers, and such laymen as John Baker, James Sterling, J. B. Oakley and W. B. Skidmore, states among other facts that "some of the Annual Conferences pay but \$31 to the unmarried and \$62 to the married preachers, and the children are generally excluded from receiving anything in the settlement."

Bishop Asbury died March 31, 1816. That same year there was formed in New York city the

"Asbury Mite Society"

for the "relief of necessitated traveling supernumerary and superannuated preachers, their wives, widows and children." This society took its rise and name from the memorable example of Bishop Asbury, who, as has been said, was in the habit of carrying around with him a subscription paper which he called "a mite subscription." What he thus collected was distributed at the respective Conferences among the most necessitous of their members, and such as were dependent on them for temporal support. After his death it was asked, "Who shall supply this place?" The formation of this society was the answer of a few devoted Methodist women. This organization did not have a long life, but it was an earnest of the purpose of the people to provide for the support of their aged and broken-down ministers.

During all the years since, the proper care and support of the aged preacher has been a subject of anxiety and concern. At times it has been a burning question, but never more so than now. The heart of the people has been right in this matter. Methodists have never been without feeling for, or interest in, the old preacher. Their sympathies have been warm, their impulses generous, their solicitude tender. With many of our people the old preacher has had the warmest nook in their hearts. If they have heard of any one of them in

want, they have been swift to succor. But the tragedy of it is that they have not always known. Most of the deepest sorrows of superannuation never touch the surface of human observation or knowledge. What miseries have never come into the sunlight of sympathy! What agonies of those days, when the old preacher "sits by the raked-up ashes of the past," never sound in the ears of our compassion! We don't help because we don't know. God forgive us! Why should we wait till some ship goes to pieces on a dangerous shore before lifting a light? Must every old preacher, "shrunk, tottering, bent, of aches and ills the prey," cry from his Golgotha, "I thirst," before the church will give him to drink?

The question is one which is compelling the consideration of many of the denominations. The Congregational Church is pleading for "fair treatment for ministers," declaring that "the message of an apostle to American Congregational churches is: 'He that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking.'" The Protestant Episcopal Church is attempting to put in operation some plan of insurance which will yield an income sufficient to maintain its priests in their old age. The Reformed Church has an agent in the field who is bent on securing \$200,000 at least for investment with which to supplement the annual contributions. The General Assembly of the Presbyterian Church is face to face with the problem. The Methodist Episcopal Church, South, has on foot a project to raise \$5,000,000 as a permanent fund. There is an almost universal opinion in all denominations that justice has not yet been done the old preacher. The shame of it is keenly felt. The scandal of it is realized. Is it not time that effort be made to remove the reproach? Would it not be glorious if the Methodist Episcopal Church, which has so often led the mighty hosts of American Christianity in reforms of various names and kinds, and which has had the right treatment of the old preacher on its heart and conscience these many years, might set such an example of generous liberality as to inspire the other denominations to do their full duty? But whether they are influenced or not, our duty is plain.

This question the ministers ought not to be asked to settle alone. Some one must plead the cause of the old preacher besides the preacher himself. Natural reserve padlocks the lips of many a minister who knows full well the sorrows of superannuation, and who realizes his possible, if not probable, fate. But who can blame us for our supersensitiveness in the matter? It is

The Layman's Voice

which should be heard. From the pew should come the command and the assurance: "Give yourselves continually to prayer and to the ministry of the Word, and in old age you shall not suffer fear or know want." This question is pre-eminently a layman's problem. They will not decline the responsibility, they will not draw back from the burden. They can count on the active co-operation of the preacher. As far as in him lies they can depend upon his financial aid—in

several of our Conferences the ministers have voluntarily taxed themselves for an annual contribution to this superannuated preachers' fund. But upon the laymen rests the larger responsibility in the very nature of things.

There is a story of a little London crossing-sweeper who found an apple and offered a companion "a bite." The companion took a very moderate one, upon which the donor said: "You know you are welcome; bite bigger, Billy." The layman has the apple; his must be the hearty, resistless invitation to every old preacher to "bite bigger." In every part of the land the layman's voice ought to be heard championing this cause and showing his faith by his works.

This question will never be settled until it is settled right. The honor of a great church is at stake. The happiness and comfort of many old preachers, and many others who are fast growing old, depend upon the increased liberality of the people whom they have served, and are serving, with unselfish devotion. They have a claim upon the church. It is a just claim, and one which cannot be repudiated, if the church had any desire to repudiate it, which happily it has not. It is a sacred obligation which rests upon the church. The church has entered into a solemn compact with its preachers. As long as faithful ministers of Jesus Christ keep their part of the covenant, giving themselves wholly to the work of their sacred calling, the church must keep its part of the covenant, to provide for them in their old age, not niggardly, but with considerate and generous impulse. Any other way of settling the burning question of the hour cannot be worthy of the Methodist Episcopal Church, which from its beginnings has been righteously concerned for the twilight days of its self-sacrificing, loyal and successful ministers.

In every Conference in Methodism this question of the better support of the old preacher ought to be so persistently urged, now when some of the Conferences are laying the matter so successfully upon the hearts and consciences of the people, that there will be a spontaneous and conclusive answer in every section of the land where preachers grow old or are in need; that in every Conference of universal Methodism there might be an ample, and indeed a generous, support for the preachers when they are old.

New York City.

The Personal Touch

IN a great meeting a young man was leaning forward on the back of a seat, with his face covered by his hands. There were many like him, and the workers were all too few. "Go speak to that young man," was the loving command of the leader to another young man who happened to be in the forefront of young people's work in that church.

Fear took possession of him—he trembled as a leaf, and said: "O, I cannot go; I never did such a thing before; I am not able to do it."

The leader was firm in his loving demand: "You must go," he said.

Going down the aisle, he dropped into the seat of the young man, put his arm over his shoulder, and, in a half-sobbing tone, said: "I have been sent to talk to you, but I do not know what to say. But

Jesus loves you, and I know He is ready to save you."

They both dropped on their knees, and it was only a moment or two before a soul was born into the kingdom. The personal touch of the loving heart was the means, under God, of directing and winning a soul. — Rev. W. H. Geistweitz.

General Miles on the Philippines

[From the New York Times.]

THE interest of General Miles' report on atrocities alleged to have been committed by American officers in the Philippine Islands is mainly psychological. That is to say, the questions it arouses are not so much whether the reports are true, as why General Miles should have been moved to make them. He possessed no apparatus of judicial investigation, no "power to send for persons or papers," or other means of arriving at the truth according to the immemorial practice of civil or military tribunals. He was a tourist, without even a knowledge of the language or languages of the country in which he was traveling; but he was apparently compelled to rely upon translations of such stories as any inhabitants of the country he was traversing might choose to tell to the disparagement of officers of the United States Army.

The circumstances suggest that General Miles invited such stories, and even, so to speak, "advertised" for them. And this is the curious and interesting aspect of his report. Why should the general commanding the United States Army interest himself in gathering and promulgating stories to the discredit of that institution? The proverb about the manner of bird which fouls its own nest must naturally occur, in the first instance, to this indictment of the conduct of the army by the man, of all men, who might be supposed to hold a brief for, and by no means against, his command. He seems to have collected a considerable number of anecdotes of the kind for which he appears to have manifested a desire. But they are all merely anecdotes. Not one of them has even the air or pretense of being evidence. They are of the sort of hearsay that any traveler might easily pick up, in any quantity, if he had manifested a desire for it. And as to the most important and incriminating of all the stories he has to tell, General Miles, with a degree of naïveté which is in one sense highly creditable to him, himself sets forth that the tellers of the tale refused to take the responsibility of reducing it to writing and authenticating it by their own signatures.

Of course, this report cannot be accepted as testimony. General Miles does not pretend to personal knowledge of any of the occurrences of which he speaks. As little can it be accepted as the result of judicial investigation. Of the various requirements for such an investigation, he shows the judicial temper as little as any other. Many of the stories which he repeats have already been made the subjects of such a judicial investigation as a court-martial affords, with results opposite to those which he reaches. If it be said that the animus of army officers gives them a bias which tends to discredit their conclusions upon such questions, it may be answered that it does not appear to be stronger than the opposite bias which General Miles took with him, and which appears to have carried him to his conclusions before beginning his investigations. And it will be observed that he inculcates the civil government of the Philippines as well as the military administration. So that, we repeat, the main interest in his report lies in the question, What can have induced him to make it? As a contribution to American knowledge of the situation in the Philippines, it cannot be regarded as serious.

THE FAMILY

"DAY UNTO DAY UTTERETH SPEECH"

ADA MELVILLE SHAW.

I could not long forget Thee, dear Master,
if I would,
The world rings with clear voices that tell
me Thou art good;
Where'er my life-path leads me, Thy wit-
nesses I find,
Thou hast unnumbered channels to reach
the willing mind.

Sometimes the falling raindrops bear me a
thought of Thee,
Of welcome "showers of blessing" shed
forth abundantly;
Sometimes the streaming sunshine with
warmth and gladness brings
Message of Him who riseth "with healing
in His wings."

Down in the quiet valley, upon the moun-
tain's height,
At noontide on the highway, in the deep
hush of night,
They come, these holy voices, chanting in
cadence sweet—
Their story of Thy goodness how gladly I
repeat!

Today the blessed message came by a little
child,
Her eyes were bright with loving, her
sweet lips undefiled;
Tomorrow I may hear it from trembling
lips of age,
That read the ancient record upon Thy sa-
cred page.

The falling snow of winter, the charm of
early spring,
The bursting of the lilies, the songs that
wild birds sing,
The hand-clasp of a brother, the trueness
of a friend,
Proclaim Thy loving-kindness, Thy mercy
without end.

Keep Thou this heart attentive, keep Thou
this vision clear,
Lest I should miss the glory that ever shin-
eth near;
Tune Thou this voice to singing, fill Thou
this soul with praise,
That I, too, may bear witness to all Thy
wondrous ways.

Chicago, Ill.

Thoughts for the Thoughtful

From the Late Bishop Foster's Books

In this department this week we give
space to a few extracts from Bishop
Foster's most weighty, important and
eloquent utterances, taken from some of
his more recent publications.

Truth is exact, and to reach it the utmost
possible precision is necessary in the use
of significant terms.

Temptation is felt solicitation to sin, with
a conscious ability to comply with the
solicitation and an attraction to it.

The new life that has come to the regen-
erate soul has not wholly destroyed its old
life, and never will while it remains in the
body and on earth.

What is man? Not the drudge of today;
not the form that goes with weary feet to
the busy market; not the form that bends
behind the counter; not the toiler with
hard hand and bronzed face. Man is the
angel in the human breast, born of God,
born in the image of God, born to live with
God forever.

No sinful soul ever was or ever can be
saved until it has a vision of Love upon the
throne of the universe. It is love that

breaks the stony heart; it is love that un-
seals the fountain of penitential tears; it is
love that inspires the cry for forgiveness.

If from any moment when it is pardoned
the soul remains absolutely loyal, and its
faith be constant and perfect, from that mo-
ment it is a sinless soul.

All other things are God's creations;
man is God's child. Man is invisible, like
his Maker. No man ever saw man, or ever
can. Like his Maker, he hides behind
things. We see him when he comes out
into action, when he comes out into
thought, in the words he speaks, in the
movements he makes.

Faith is a complex mental, emotional,
and volitional act, an act in which the en-
tire soul—intellect, sensibilities, and will—
is exercised, in which the entire soul sur-
renders itself to God. It includes these
three elements—belief, trust, commit-
ment. It is completed by the soul volition-
ally committing itself to God. It has in it
the spirit of obedience—righteousness.
Faith is another name for loyalty.

Man is an invisible potency. He is that
being, alas! so often unknown to himself.
In his blindness he confounds himself with
externalities, with things. But he is an
imperial being who, dwelling in a body,
commands a body, takes a body to do his
will and his service. He is that strange
being who sits there somewhere, he cannot
tell where or how, and thinks, rises by
sheer personal energy into the great realm
of truth, and sees—sees things, sees God.
He is that mysterious being that, sitting
there in the invisible chamber of his home,
he knows not how or where, does things;
puts forth power, wills, creates; that looks
out and feels the wonder and ecstasy of
the inexplicable mystery of life, and tells
the body to create and construct for him.
He is the master who sits enthroned
over his body and over the world,
and through them rises up, and looks
into the face of God, and says: "My
Father, my Father," and falls down and
worships Him. That is man, and that is
what God meant when He created man.

Nothing else abides. God abides, man
abides; things sweep by and sweep away.
In the march of time every sun will dim
its splendor, and every star will flicker
out. God and man alone have qualities of
permanence. This form passes away, day
by day. In every day of life it is dissolv-
ing. The body is taken down and de-
stroyed, but we stay, we abide through the
years. Thus we are to march through the
eternities; and some day, a thousand mil-
lion years from now, we are to stand, as on
some mighty mountain, and look down
over all the wasting years, and gather up
all our experiences, all our great thoughts,
into a single glance, and, standing there
before the face of God, almost gods our-
selves, throwing the crown of our glory at
His feet, we will ascribe majesty and might
and dominion to Him.

There are no natural forces, and when
the phrase is used it means merely this, and
can mean nothing else—that God is im-
manent in things, and by His direct agency
produces all the changes which take place
in them by the paramount necessitating ex-
ercise of energy. We ascribe an agency
to the things we behold simply because we
always observe it making uniformly in
them. The mode is a fixed mode; we call
it a law, and say that it is according to the

nature of things—that is, things act ac-
cording to their law. Who made the law?
Whose law is it? Who compels obedience
to the law? There can be but one answer.
God is a necessity of nature. All its ap-
parent self-activity is but the impact of
His will, always immanent in it, always
upholding its existence, and necessitating
its changes. When the atom exhibits force
of any kind it only manifests the fact that
an agent is working in it, not that it is
itself an agent. The force is not something
that belongs to it, but to the agent that
works in it, and necessitates changes of
its state or relation. Matter is forceless,
does nothing of itself.

SELFISHNESS IN SORROW

REV. THEODORE L. CUYLER, D. D.

SEVERE trials have a very different
effect on different persons. They
either develop many graces, or else bring
out some sad deformities of character.
As the same fire that melts metals hard-
ens clay, so afflictions that melt some
hearts seem to harden others. Sharp
affliction never leaves people as it found
them; they become the better, or they
become the worse; they draw closer to
God or are driven farther from Him; they
become stronger and sweeter, or else their
faith gives way, and their dispositions
tend to sullenness and sourness.

A long observation of a great number of
people who have been in deep affliction
has convinced me that sorrow often has a
tendency to develop selfishness; or, where
it did not exist before, has a tendency to
produce it. One reason is that a heart-
ache, like a sharp toothache, or a severe
headache, makes us think of ourselves.
It comes home to us. It gives us imme-
diate pain—perhaps heart agony. Our
thoughts do not go out towards others,
but turn inward and concentrate. The
first thought with a passenger on a sink-
ing ship is to leap into a life-boat, or grasp
a floating plank; self is the one person to
be cared for then, and if others can be
helped also, all very well, but self must
not go to the bottom. Affliction is a test-
ing process; it brings out unsuspected
graces, or it brings out pitiable infirmities
of character, and if they existed already,
it tends to intensify them.

The tendency of grief to develop selfish-
ness is manifested in a great many ways.
Sometimes a person in deep bereavement
will lock himself or herself up, and brood
over his or her troubles until everybody
and everything else ceases to be thought
of. The "heart knoweth its own bitter-
ness," and not much of any other per-
son's bitterness, and so becomes more em-
bittered before it is aware. A ministerial
brother has told me of the different way
in which two members of his church de-
ported themselves after the death of their
promising and beloved son. The mother
was left to bear the burden of the grief for
both, although it well nigh crushed her.
The father drew into himself—did little
or nothing to restrain himself or to sustain
his agonized wife. In his case it seemed
as if "sorrow was only a cloak for selfish-
ness."

When bereavement befalls some per-
sons, they seem to forget the interests, the
comfort, or the claims of every one out-
side of their own dwelling. Their loss is
the one great event, and others must con-

form to it. The afflicted have a right to ask for and to expect sympathy, but they have no right to be unreasonable and to impose on the kindness of others. For example, I knew of a minister who was sent for at a great distance (although he was not then their pastor) to officiate at the funeral of one of a family. He made a long journey, at his own charges, bore the nervous strain of conducting a trying service, and not one of the family expressed even a syllable of gratitude! The reason was that those suffering hearts were so wrapped up in their own sufferings that they became oblivious of the feelings of every one else.

Now, if the tendency of severe affliction is to turn us so exclusively in upon ourselves, then that tendency ought to be striven against, and prayed against, and resisted just like any other besetting sin. For a sin it actually is, and often an exceedingly hurtful one. It only increases the intensity of grief and makes the trial harder to be borne. It adds to the load. It refuses the relief it might obtain; and, worst of all, it often locks up a grief in the heart that ought to be carried to a sympathizing, loving, and Almighty Saviour. Like every other sad mistake it becomes its own punisher.

Afflictions, instead of working evil to us, may become a precious blessing if they draw us out of ourselves, and draw us close to God and to our fellow-creatures. I have often reminded suffering Christians that their sorrows might be turned to the benefit of others. They may relieve their own hearts by turning the flood of grief upon some wheel of practical benevolence. An eminent minister who was under a peculiarly severe trial once said to me: "If I could not study, and preach, and work for the salvation of souls, I should go crazy." Active occupation is both a tonic and a soothing sedative to a troubled spirit. Good friends, if you are in affliction, I entreat you not to let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank weeds of selfishness and rebellion against a loving God. Turn your sorrows outward into currents of sympathy and deeds of kindness to others, and they will become a stream of blessings.

Brooklyn, N. Y.

The Dread of Dullness

A FREQUENT complaint among women is that life is so dull, so commonplace. The breaks in the familiar routine are so few, and the round of duties is so very monotonous, that women tire and almost faint by the way. An oft-repeated statement sometimes questioned, but not yet disproved, is that the majority of insane women in hospitals for the mentally afflicted come from the country, where life affords women little variety and small relief from burdening care.

However this may be, the dread of dullness weighs upon many a mind. Flavorless hours, flat and insipid evenings, nothing new to stimulate thought or pique desire, are far from easy to bear. It is not every one who has resources beyond herself which may be drawn upon for pleasant diversion. A woman fond of reading or study or intensely interested in missions, or taken up with some handicraft other than bread-making and cake-baking, will

not find the time dull. When one has plenty to do in the home, and plenty to find rest and amusement in when the day's work is over, dullness will cease to be a terror. — M. E. S., in *Christian Intelligencer*.

BURIED TODAY

Buried today,

When the soft green buds are bursting out,

And up on the south wind comes a shout
Of village boys and girls at play
In the mild spring evening gray.

Taken away,

Sturdy of heart and stout of limb,
From eyes that drew half their light from him,

And put low, low underneath the clay,
In his spring — on this spring day.

Passes away

All the pride of boy-life begun,
All the hope of life yet to run;
Who dares to question when One saith
"Nay?"

Murmur not — only pray.

Enters today

Another body in churchyard sod,
Another soul on the life in God,
His Christ was buried — yet lives alway;
Trust Him, and go your way.

— Dinah Maria Muloch Craik.

HOW JOHN PAID NAN

THE family were at supper table when John came in with his skates. After supper his father said to him:

"John, you have been gone all the afternoon. You did not get your work done. It must be finished tonight, you know."

John went out into the shed with a gloomy brow. It was not long, however, before the tones of his voice came in very cheerfully through the closed door into the sitting-room.

"Is that Nan out in the shed with John?" asked Janet.

Her mother smiled and nodded.

Janetta was almost grown up. She felt herself to be wise, and often liked to give her mother advice, as most of us have liked to do in our time. She gave her some now.

"I think, mother, that you ought not to let Nan help John so much. She will spoil him. It is no girl's work for her to be carrying wood for him down into the cellar. She never seems to mind what she does, if it will make things easier for John."

"He pays her for it pretty evenly, I think," said Mrs. Neville, quietly.

"Pays her!" repeated Janet in surprise, looking doubtfully at her mother. "How?"

"Keep your eyes open and see," said Mrs. Neville. She would give no hint of what she meant.

"John," said Nan, when they had come back into the house and were warming themselves luxuriously, "Eva Hastings can't go to the singing-class because she hasn't anybody to take her home. We could walk just that little distance round the corner with her, couldn't we?"

"Where's her brother Jim? Why can't he go for her?"

"He'll not be bothered, he says. You always come after me, anyway. So I

thought that it wouldn't be so very much farther to take Eva on home."

"I suppose it wouldn't," said John. "All right."

Janetta looked across at her mother. But Mrs. Neville's head was bent over her work.

The next day at noon John was full of a plan which the boys were making at school.

"We are going to get up a sleigh-ride — just we ourselves. We are going to pay for the big sleigh amongst us boys. Then we will invite the young ladies to come with us."

Janetta condescended to show a little interest. She usually felt herself much above John and his friends, but if it was a question of having a sleigh-ride when sleigh-rides were few, perhaps she might forget her dignity for once to advantage. John noticed this. He was divided as to whether to feel flattered or to grumble.

"Yes, of course, some of the fellows want you, Janetta," he said. "They know that generally you don't remember that they are alive; and it is just possible that now and then you slip out of their memory for a minute or two at a time. But on an occasion like this we can make believe all round. You see, it adds something to the style to have girls on board with long skirts and their hair put up."

Nan was listening wistfully. Her skirts were not long, and her hair was in a pigtail. Still, she oughtn't to be selfish; it was nice for John and Janetta, and her turn would come, by and by.

"In my own case, though," John continued, "I didn't choose my girl for style. I have more sense. She is young; she may fall asleep during the proceedings, but she is the nicest girl in town, for all that, of any size — except mother — Nan is."

"O John, you didn't!" cried Nan, joyfully. "How perfectly, perfectly lovely of you!"

Janetta thought of several things, of which the sleigh-ride was only one. Meantime Dr. Neville had come in for his dinner.

"John," he said, "I hope that you have not been making friends with those two Barbour boys."

"I haven't," said John. "Nan wouldn't let me. I couldn't see anything bad in them, and they are awfully entertaining; but Nan made such a fuss that I had to give in."

"Well, you may be very thankful to Nan," said his father. "They have got themselves into a miserable scrape. They were picked up on a back street drunk last night, and put in a common jail!"

While the others exclaimed and questioned, John was uncommonly silent. At the end, before he started back to school, he said, soberly:

"A fellow doesn't lose much by taking Nan's advice. Maybe if Harry and Phil Barbour had had a deacon for a sister they never would have got into such bad ways."

In the course of the afternoon Janetta drew her chair up close to her mother's.

"Mother," she said, "I have watched, and I see. Nan gets high pay from John for hewing wood and drawing water — the highest."

"I knew that you would see it before

long," said her mother. "A girl cannot do better work than build little fences of kindness and love and goodness about her brother, which will help to keep him safe. Even if she roughens her hands a little at it, and works rather more than her share, it is well worth while. Isn't it?" — *Forward.*

OUR WARBLER WEEK

MARY E. JENNISON.

MAY had come, but the springlike weather grew colder, and day after day, in spite of the sunshine, we shivered in a cold wind right from the north. The birds seemed to dislike it as well as the human bipeds, for they grew scarce, and bird study appeared to be at a standstill.

But one Sunday, the 13th of May, there came a change. The air was soft, and Rob and I walked up to the pasture and sat on the rocks and basked in the hot sunshine (as it, like the frogs, we were just getting warmed through after the winter's torpor), and picked bluets, and were turned out of our way by a tiny brook, and were glad of the springtime. The air was full of bird songs then, but Rob and I were having our own talk and did not pay much attention to that of our neighbors, who were mostly hidden in the pine woods near us.

Later in the day, as I sat at my window, I made my first acquaintance with a white-throated sparrow. I had a fine view of its back and head, but that was not enough to enable me to say with certainty whether I should name it the white-throated or white-crowned. Two days of waiting answered that question, however, when just on the edge of the pasture I saw three or four of the regal white-crowns; the clear white line of feathers on the head almost forming a crest, and giving the bird an entirely different expression from that of the less pretentious, though beautiful, white-throat. Who would suppose that such an air and bearing belonged to a near relative of the plain little chippy or the dumpy, coarse-looking English sparrow?

Another day of sunny warmth, followed Tuesday afternoon by a warm thunder-shower, and the warbler migration was full upon us. As I drove home with the Man of the House at 5 o'clock we discovered the Housemother, her skirts held up from the wet grass, making her way toward us through the orchard. Whereupon my companion, in a tone of disgusted tolerance, remarked: "What's my wife up to now?" And I replied: "It's birds; you might as well let me out here." Down I got, and listened to her excited story of the adventures of the afternoon, then rushed off to watch for myself. For the next two or three days it seemed as if the trees were full of bits of feathered beauty such as we had never seen before. We had not seen them. But had they not, or others like them, been there in as great abundance before, or was this an exceptional time? Perhaps next May will settle the query.

One of the first of the crowd which I identified was the black-throated green warbler — a gay, somewhat splashy-looking bird, but beautiful nevertheless, though he did not win the place in my affection and interest that some of his traveling companions did.

Wednesday afternoon I went out alone on a bird hunt. The first puzzle to confront me was a dainty little fellow with a grayish-blue back. I had a black-throated blue warbler in mind, and a black-throated blue this must be, even though I could not seem to make the rest of his plumage tally very well with the description I found in the book I had brought with me. How-

ever, after watching him awhile, I went on my way, feeling pretty sure that I had made a discovery, but with a lurking doubt about his identity after all.

Next a gorgeous-vested bird (the word flame-colored perhaps gives the truer effect) caught my eye and challenged my admiration. No mistaking him — the Blackburnian warbler. Wasn't he a beauty? Miss Merriam says that he has a fondness for the highest branches of the tallest trees, and that sometimes a neck-aching watch is rewarded only by a glimpse of him as he disappears. This one was very obliging, however, standing just over my head for perhaps two or three minutes exhibiting his fine points. Certainly my lucky star was in the ascendant in those days.

But here is another blue-back, with an irregular black throat-marking, like the loose ends of a long necktie flying apart. Here is surely the black-throated blue. Yes, the description fits; but now what is to become of the little fellow I left half an hour ago all christened? I am at loss now, but turning over the leaves of my guide, and pondering as I turn, I come to the Parula warbler, and there I stop. Yes, I have identified them both, the mystery clears, and I feel like a discoverer on a small scale. The next day I came upon the Parula, or blue, yellow-backed warbler, again. He seems to me one of the daintiest of the warblers whose acquaintance I have made. More quiet in coloring than the gay Blackburnian or the black-throated green, and less nervous and abrupt in motion and manner than some others of its family, I still have a happy memory of his quiet lingering in a small pine tree close to the roadside, in his blue dress with yellow trimmings, and the two white tail-spots which are, perhaps, his surest mark of identification.

The remembrance of one of my discoveries of Thursday still brings a smile with it. I was just ready to begin my afternoon's work when near the door I spied a teetering, fidgety creature in feathers which were new to me. Sometimes he seemed to be dressed in a bright black suit with scarcely a hint of color; sometimes, as he spread his wings, he displayed an undersuit of brilliant orange. Walking unsteadily over a woodpile, fluttering up the hill close to the ground, as if hurt, taking a short flight, returning to the ground again with more queer antics, spreading wide his wings, then tightly closing them, he led me a chase for ten or fifteen minutes. Surely, I thought, this must be a warbler, if continual motion and almost pitiful restlessness are signs of the family. I got no clue to the name of this circus performer among birds just then. Later in the day I described it to John, a young man of nine, whose observation of birds, as well as of various other matters, was quick and keen, when he remarked: "That must have been a redstart;" and so it proved. John had that very day, I believe, caught one between his hands as it was flying about in the barn, and had had an excellent opportunity to examine it.

How could we work that afternoon? First one of us would call from one side of the room, and what was probably a chestnut-sided warbler must be admired. Then a veery on the fence claimed our attention. At last, most beautiful of all, just under a window, where we could see and admire the lovely dove-colored cap, the yellow rump and the brilliant yellow breast with black necklace, a magnolia warbler hopped and fluttered. Then as we watched almost breathlessly for fear he would fly away, he suddenly poised himself in the air a few inches from the ground, beating his wings like a humming-

bird, though not so rapidly. I cannot express the beauty of the sight. For unshadowed delight gave me another moment like that. The study of human nature may give a deeper pleasure, but it brings with it the pain of unfulfilled hopes and unsatisfied longings. As I watched this dear little bird my cup of pleasure seemed filled with his happiness in living.

That was the crowning glory of the afternoon. The next day other matters took our time, and on Saturday, in a pouring rain, I left the New Hampshire hills, and our Warbler Week was over.

St. Albans, Vt.

BOYS AND GIRLS

PLUCK vs. LUCK

MINNIE LEONA UPTON.

It was a spirited young frog
Upon a journey bent,
Far from his well-beloved bog,
Quite travel-worn and spent,
Who lost his bearings in a fog,
So quite by accident

Into a farmer's dairy strayed
Or (more precisely) hopped,
And kept a-hopping, undismayed,
Till, 'gainst his will, he stopped
In a cream-pot too deep to wade.
None heard him as he "plopped,"

So none could proffer aid. Quoth he:
"I can't imagine what
This liquid is that's choking me,
But one thing's sure — I've got
To move, and quick about it be,
Or perish in this pot."

Right gallantly then struck he out,
But all sides seemed a wall;
The nauseous stuff that closed about
Held him more close in thrall;
Yet swam he on with courage stout.
"Give up? Oh, not at all!"

Said he, or, rather, spluttered he,
And gave an extra kick.
What joy! He felt his sturdy knee
Strike something firm and thick.
"An island in this sticky sea!"
He gasped, and sat down — quick!

He got his breath, and sniffed the air,
And viewed the "sea" he'd spurned.

Oh, how the little maid did stare
To find, when she returned,
Sir Frog upon an "island" fair
Which he himself had churned!

Hartford, Conn.

THE TRANSPARENT VALLEY

ONE bright morning in early spring Jack Crawford, aged nine, was feeling out of sorts. For nearly ten minutes he had stood idly kicking his foot against a log. His cap was pushed to the back of his head, and his hands were thrust deep into his trousers' pockets. Yes, and, I am sorry to relate, his forehead was puckered, causing two tiny lines to show between his eyes. What was the trouble?

Why, nothing that need to have caused such a scowl. You see he was pouting because his mother wouldn't allow him to do as he liked. Usually Jack was willing to obey without making so much fuss over it, but this particular morning he must have gotten out the wrong side of the bed. Anyway, everything had gone

backward since he first came downstairs.

After kicking the log till the leather on the toe of his new shoe looked white and rough, he decided to go to the woods. Slowly he walked along, ruthlessly flicking the daisies and buttercups with a long whip.

Soon he came upon the queerest place in the middle of the forest. No birds sang sweet songs in the tree-tops or hopped along the ground in search of food. Not a sound reached his ear, except the beating of his own heart. Over a wide path which led through the centre was a sign painted in large black letters — "The Transparent Valley."

"Whew! what does this mean?" whispered Jack, drawing a long whistle. "Suppose I might as well go over and see for myself."

On each side of the walk were the clearest looking-glasses, so hung that all who passed could not help but see their own reflection.

"Oh!" exclaimed Jack, as he stopped before the first and largest glass. "Why, I can see right through me! There is a horrid scowl on my heart; it doesn't look nice at all. I'll not remain here to look at such sights. I'll hurry on."

Quickly he glanced over his shoulder, to see if any one was near.

When Jack came to the next glass he raised his eyes and beheld, printed in plain letters, all the ugly things which he had thought that morning. He brushed his hand over his clothes, as if he would erase the evil words, but they only showed the more.

"I — I — didn't know I was so bad. What can people think of me?" he murmured.

For several minutes he stood before the third glass before he dared gaze upon the truths pictured there. Finally he glanced quickly, and opened his mouth in astonishment.

Here was a series of photographs showing plainly what he would become if he persisted in going on the way that he had commenced the day. The figures were older and larger than he, yet in each he recognized the same heart, also the frown on the forehead. Thoroughly ashamed, and a little frightened, Jack lay down on the ground and wept.

"What a wicked boy I have been!" he sobbed. "How can any one love me?"

For over an hour he remained there, shedding great salt tears. When he arose there was a different look on his face. The pucker had disappeared from his brow, there was a smile on his lips, and a determined expression in his eyes.

Boldly he commenced the home journey, singing a merry tune. He looked in the glasses as he passed, but no sad forms were there; everything was changed.

"Why, Jack!" remarked Mrs. Crawford with a pleased smile as her son entered the kitchen and threw his arms around her neck. "Truly, dear, I hardly recognized you as the boy who went out awhile ago."

"Well, you see, I have been to the Transparent Valley," he explained.

"Where?" inquired his mother. "I am sure I never heard of such a place."

"Oh, but there is one!" replied Jack. "And I mean to go there often."

Have you guessed what and where this valley is? Let me whisper this in your ear. You will not have to take long journeys in foreign lands in order to discover it, for it always lies near your own door. — ISADORE CHURCH HARVEY, in *S. S. Times*.

A HOSPITAL STORY

ONCE there were two little girls. The mother was down East visiting a sick relative, probably a sister, maybe a father. The two little girls had been left with the dressmaker.

At their home stayed the dressmaker, and sewed on their buttons and curled their hair and fed them candy between meals while their mother was down East visiting her sick relative.

The candy was only the stick peppermint kind, with pink stripes that swerved around it till you were dizzy. It stayed on a top shelf, which also made you dizzy.

The little girls climbed on the step-ladder to get some more from the top shelf. Dressmakers should keep candy on the cutting-table or sewing-machine.

Something slipped. Maybe it was the step-ladder. It wasn't the candy, for the little girls had that in their hands when they were picked up. They also had a sprained ankle and a broken arm. They cried for the dressmaker and for the mother who was down East visiting a sick relative. Then, in spite of the broken arm and the sprained ankle, while they cried, "Oh!" said the one with the sprained ankle, "Now we'll go to the hospital and be the children that we visit."

"Oh, goody!" cried the one with the broken arm. "We'll be operated."

So, when the dressmaker, hurrying upstairs, found them, they said with one accord, "Do, dear dressmaker, take us around the corner to the hospital."

The poor worried dressmaker thought of the mother down East visiting a sick relative. She thought, too, of the father on his way to bring her home. She borrowed a baby carriage, and two little girls were soon put to bed in two pretty white cots. The children's ward of the hospital held two new patients. Convalescent children wheeled by in rolling chairs. Some, almost ready for home, walked up to ask questions.

"Were you both operated?" "Have you been run over?" "Did you have a growth behind your nose as big as a dollar?" "Nurse says I'm her talking machine." "Did you bring some new playthings?" "Let's all play operation."

Then the boy with the bandaged foot pretends to chloroform with an atomizer. As each little cot-bound child pretends to come under its influence, a transfer picture is pasted on his hand, and the operation is over.

Two little girls in a hospital.

The mother down East visiting a sick relative.

A sprained ankle and broken arm mending fast.

A poor distressed dressmaker calling each day at the hospital and finding two very joyful children.

Hurry home, mother, visiting your sick relative. Mother shocked that her two little daughters are in the hospital.

Two little girls with a happy experience.

Two little girls wheeled home in a baby carriage. — LOUISE T. H. POPE, in *Christian Register*.

— A pretty story of Queen Victoria's home influence is told in the *Beacon*:

The Queen always made it a point to keep the religious instruction of her chil-

dren as much as possible in her own hands. Once when the Archdeacon of London was catechizing the young princes, he said:

"Your governess deserves great credit for instructing you so thoroughly."

At which the youngsters piped up:

"It's mamma who teaches us our catechism!"

It is not perhaps generally known that the Queen occasionally taught a Bible class for the children of those in attendance at Windsor Palace.

OUR DAISY CHAIN



Son of Dr. and Mrs. L. D. Martin

This is a little Vermont boy — a lively one, too. His name is Hildreth Martin. This picture was taken when he was "half-past one." He is now a little over two. Hildreth's papa is an osteopathic physician in Barre, Vt. Open the big dictionary, Bright-eyed Daisies, and find out what the long word, "osteopathy," means. Or perhaps papa or mamma will tell you all about it. Hildreth is a Methodist by birthright. His ancestors for three generations were reared in Williamstown, Vt., and were consistent, useful members of the Centennial Methodist Episcopal Church there. His grandfather, John Farnham, went to heaven a few months ago; but his grandma, Mrs. Laura Farnham, is living, and is "as proud as proud can be" of her small grandson. Of course Hildreth's older brother, and other friends, think he is the nicest Daisy in the Chain — and he is, to them.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson VIII

SUNDAY, MAY 24, 1903.

ACTS 26: 19-29.

PAUL BEFORE AGRIPPA

I Preliminary

1. **GOLDEN TEXT:** *Having therefore obtained help of God, I continue unto this day.* — Acts 26: 22.

2. **DATE:** A. D. 59 or 60.

3. **PLACE:** Cæsarea.

4. **CONNECTION:** For nearly two years Paul had been subjected to the restraints of Roman custody at Cæsarea. The recall of Felix and the arrival of Porcius Festus in his stead had been the signal for a fresh outbreak of Jewish hatred against the apostle. The Sanhedrists tried to induce the new procurator to bring Paul to Jerusalem (intending to have him murdered by the way), but Festus declined to do this; and when they made their complaint before him at Cæsarea, in the presence of the prisoner, the latter effectually frustrated their designs by formally appealing unto Cæsar. His appeal was allowed; but, pending an opportunity to send Paul to Rome, King Agrippa and Bernice came to Cæsarea to congratulate Festus on his accession to office. Paul's name was mentioned to them, and the governor hinted at his perplexity as to what charges he could formulate against the appellant. The king expressed a desire to see and hear the apostle, and Festus readily promised to comply with his wish. The judgment-hall that day was thronged with a brilliant assemblage. The procurator in his scarlet robe, surrounded by his chiliarchs in glittering armor, and by the chief dignitaries of the city, made a fine background for the royal guests who occupied the seats of honor. Few men of that day could have faced that pomp of power without a tremor; but when Paul was led in, chained to his guard, there was naught in the scene to terrify him. He seemed rather to feel refreshed at the sight. It was an opportunity, unexpected and precious, to relate once more before leaving Palestine his marvelous experience and "bear the name of Jesus before kings and the Gentiles." He rose to the occasion. Of all his recorded apologies this is the most memorable and impressive.

5. **HOME READINGS:** Monday — Acts 26: 13-22. Tuesday — Acts 26: 1-11. Wednesday — Acts 26: 12-18. Thursday — Acts 26: 19-29. Friday — Phil. 1: 8-18. Saturday — Phil. 1: 19-30. Sunday — 2 Cor. 5: 9-15.

II Introductory

Our lesson contains the conclusion of Paul's defense before Festus and Agrippa, and his complete vindication. To the "heavenly vision" which had arrested him, and rectified his conscience, and commissioned him to go forth as an evangelist instead of a persecutor, he had not been disobedient. At Damascus and Jerusalem, in Judea and among the Gentiles, he had preached the doctrine of repentance and a new life. It was for this, and not for any crime, that the Jews had tried to assassinate him. But God had delivered him thus far, and he had gone on teaching the old truths which Moses and the prophets taught, of a Messiah who must suffer, and should be the first to rise from the dead, and should show "light" both to the Gentiles and to His own people.

At this point Paul's impassioned address was interrupted by Festus, to whom all this fervid teaching was new, and, if not absurd, at least unintelligible: "You are mad, Paul! Your learning has crazed your brain." The apostle was checked

for a moment by this rude and patronizing exclamation, but he did not lose his self-possession. With a gentle and quiet dignity he replied: "I am not mad, your excellency; the words I speak are true and sober. The king knows the truth of these things as well as I, for this has not been done in a corner." And then, turning to the king, he put the question, direct and solemn; "King Agrippa, believest thou the prophets?" and then at once answered it confidently: "I know that thou believest." The king relieved himself of the embarrassment of this close dealing by a reply which has been strangely mistranslated and misunderstood — a reply keyed either to banter or to irony: "With but a little persuasion you would fain make a Christian of me!" "I would to God," the apostle replied, "that whether with little or with much, not only thou, but all who hear me this day, might become such as I am, these bonds excepted." The conference ended here. The king and the company rose and withdrew. On consultation they agreed that Paul had done nothing worthy of death or bonds. And Agrippa expressly stated to Festus: "This man might be set at liberty, if he had not appealed unto Cæsar."

III Expository

19, 20. Whereupon (R. V., "wherefore") I was not disobedient. — He might have been. His obedience was purely voluntary. He was not irresistibly compelled even by the extraordinary phenomena by which he was arrested and enlightened, to obey the call and mission laid upon him. His will was free, and the service of Christ was the free choice of his loyal nature. But showed — R. V., "but declared." Damascus . . . Jerusalem . . . Judea . . . Gentiles — a map of his field of work. Speaking to a Jewish king, he emphasizes his home ministry. Of his labors in "the country of Judea" no record has come down to us. It has been suggested that this part of the work was performed when Paul went to the Holy Land at the time of the famine (chap. 11: 30), or during his first and second missionary tours (chap. 18: 22). Should repent — be sorry for and heartily renounce sin. Turn to God — choosing Him, loving Him, and obeying Him. Do works meet for (R. V., "worthy of") repentance — evidential of the sincerity of repentance; a life corresponding with the new profession.

This is one of the grand points of instruction and personal application in Paul's whole career. He began on the instant where he was, to obey. He sought on the instant and ever afterward (for now twenty-four years) to know and to do the Lord's will. Day by day had he gone on as directed (Butler).

21, 22. For these causes (R. V., "for this cause") — not for any crime, but because he had preached repentance and Gospel privileges to Gentiles as well as to Jews, putting them on the same level as "the peculiar people." Went about to (R. V., "assayed to") kill me — tried to assassinate me without any hearing or trial. Help of God (R. V., "the help that is from God"). — Plumptre draws attention to the Greek word for "help," not elsewhere found in the New Testament, and signifying the assistance given by a superior to an inferior. But for this "help" he would not be standing there that day. I continue — (R. V., "I stand." Witnessing (R. V., "testifying") both to small and great — recognizing no distinction of rank, or age, or de-

gree of knowledge in giving his testimony. Meyer insists on translating the Greek participle as a passive, and on interpreting "small and great" as referring to age exclusively. He renders the clause: "Well attested by small and great," i. e., having a good testimony from young and old. Saying none other things than those which — R. V., "saying nothing but what." Prophets and Moses did say should come. — Paul is particular to state that he is preaching no alien, no invented, faith; that the Christianity which he taught had its root in the Old Testament, and was nothing else than prophecy fulfilled. Hence the Jews had no ground for their charges against him. "The sufferings, death, and resurrection of Christ were in exact accordance with the predictions and types of Moses and the prophets."

23. That Christ should suffer (R. V., "how that the Christ must suffer") — a conception of the Messiah never realized by the Jews, notwithstanding the plain word of prophecy. That he should be the first, etc. (R. V., "how that he first, by the resurrection of the dead, should proclaim light both to the people and to the Gentiles"). — Says Whedon: "Not indeed the first resuscitated from death, for Lazarus and others were thus revived and died again, but the first of the universal, organic and complete resurrection, not only from death, but from mortality."

24. Spake for himself — R. V., "made his defense." Loud voice — expressive of his astonishment and of his suspicion of the speaker's sanity. Thou art beside thyself (R. V., "thou art mad"). — As though he would say: No man in his senses would pour forth such "an impassioned tale of visions, and revelations, and ancient prophecies, and of a Prophet who had been crucified and yet had risen from the dead, and was divine, and could forgive sins, and lighten the darkness of Jews as well as Gentiles." All this was unfamiliar and unintelligible to the Roman governor. Much learning doth make thee mad (R. V., "thy much learning doth turn thee to madness"). — Festus recognized the culture of the speaker, and by way of compliment ascribed his aberration to that. His brain had been turned by too close mental appli-

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In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of

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eration, he intimated, and particularly to the study of manuscript.

25. I am not mad — a courteous, quiet rejoinder to a very exasperating charge. Says Farrar: "Festus' startling ejaculation checked the majestic stream of the apostle's eloquence, but did not otherwise ruffle his exquisite courtesy." Speak . . . truth and soberness. — Prof. Plumptre calls attention to the last word as "one of the favorite terms of the Greek ethical writers to express the perfect harmony of impulses and reason." Most noble Festus (R. V., "most excellent Festus") — his civil title (Whe-don).

26. The king knoweth. — He had been asked by Festus to examine Paul as an expert, and to him the prisoner now appeals for proof of both his sanity and truthfulness. What was madness to Festus was well-known history to Agrippa. None of these things — neither the prophecies, nor the incidents of Christ's life, nor the story of Paul's conversion and work. Not done in a corner. — The occurrences had been of a public character and were well vouched for. Nothing private or obscure had been alluded to.

27. Believest thou the prophets? — A sudden, startling question, rather too embarrassing for the king to answer directly; for the implication was, If you believe the prophets, you must believe in the Messiahship of Jesus. I know that thou believest — a confident reply to his own question. What further he might have said, what further appeal he might have based upon this probing of the king's consciousness, was silenced by Agrippa's reply.

28. Almost thou persuadest me to be a Christian (R. V., "with but little persuasion thou wouldest fain make me a Christian") — so also most recent critics, who take the words as spoken in jest or irony. Some, however, like Schaff for example, regard irony as utterly out of place here and "simply inconceivable." The words rendered in the Authorized Version "almost" (*en oligo*) simply mean, "with little" or "in little;" and in Eph. 3:3 are rendered "in a few words." The "with little," or "in little," being without a noun, is, of course, ambiguous, and may refer to efforts, or words, or time. Wetstein and others render the words, "in a short time." Even if Agrippa spoke sarcastically, he might, for all that, have been deeply moved by the apostle's arguments and earnestness.

29. I would to God. — The words express an intense desire. Not only thou, but also all, etc. — The clauses are rearranged and amended in R. V., as follows: "That whether with little or much [persuasion], not only thou, but also all that hear me this day, might become such as I am, except these bonds." Such nobility and courtesy of feeling, such a deep, loving Christian spirit, pervade these concluding sentences of the great apostle, that they can scarcely be read even by the most indifferent without a thrill. His soul was so full, his joy so deep, his hope so triumphant, that he would fain bring the whole company to the loving Arms which "would all mankind embrace." "If that could be effected," says Plumptre, "he would be content to remain in his bonds and leave them upon their thrones."

IV Illustrative

Agrippa did not choose to be entrapped into a discussion, still less into an assent. Not old in years, but accustomed from his boyhood to an atmosphere of cynicism and unbelief, he could only smile with good-natured contempt of a man of the world at the enthusiastic earnestness which could

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dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions, from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

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even for a moment fancy that he could be converted to the heresy of the Nazarenes, with their crucified Messiah. Yet he did not wish to be uncourteous. . . . "You are trying to persuade me off-hand to be a Christian," he said, with a half-suppressed smile. Doubtless his polished remark on this compendious style of making converts sounded very witty to that distinguished company, and they would with difficulty suppress their laughter at the notion that Agrippa, favorite of Claudius, friend of Nero, king of Chalcis, Ituræa, Trachonitis, nominator of the high priest, and supreme guardian of the temple treasures, should succumb to the potency of this "short method with a Jew." That a Paul should make the king a Christian (?) would sound too ludicrous. But the laugh would be instantly suppressed in pity and admiration of the poor but noble prisoner, as with perfect dignity he took advantage of Agrippa's ambiguous expression, and said, with all

the fervent sincerity of a loving heart, "I could pray to God, that whether in little or in much not thou only, but even all who are listening to me today, might become even such as I am — except," he added, as he raised his fettered hands, "except these bonds." They saw that this was indeed no common prisoner; one who could argue as he had argued, and speak as he had spoken; one who was so filled with the exaltation of an inspiring idea, so enriched with the happiness of a firm faith and a peaceful conscience that he could tell them how he prayed that they all — all these princely and distinguished people — could be even such as he — and who yet in the spirit of entire forgiveness desired that the sharing in his faith might involve no share in his sorrows or misfortunes — must be such a one as they had never yet seen or known, either in the worlds of Jewry or heathendom. But it was useless to prolong the scene (Farrar).

OUR BOOK TABLE

Biblical and Literary Essays. By A. B. Davidson, D. D. Edited by his successor, Prof. J. A. Paterson, D. D. A. C. Armstrong & Son: New York.

Dr. Davidson was a scholar in whom was combined the accuracy and taste of a finished linguist, the deep insight of a philosophic thinker, a poet's power of expression, and the spiritual intensity of a large-hearted Christian. For well-nigh forty years he wielded a strong and beneficent influence over the young men who came under his teachings as professor of Hebrew in New College, Edinburgh, giving them freely of the richest and best results of his most painstaking research and ripest thought. It is little wonder that the hope was earnestly expressed soon after his death that no time would be lost in giving to the world some of the treasures which this gifted but modest teacher had during life unveiled only to his students. The editor of his works, Prof. J. A. Paterson, who is also his successor in New College, promises that the work on "Old Testament Theology" will be published as soon as possible, and will be followed by another on "Old Testament Prophecy," and in all probability, also, by a commentary on Isaiah. But while those volumes are being prepared, the present collection of essays, of a popular character, is given to the public. A noteworthy feature of the collection is that it opens with the inaugural lecture with which, in October, 1863, Professor Davidson began his life-long career in New College, and closes with the last introductory lecture which he delivered at that college in October, 1899. A wide range of topics is treated. It is not necessary to go into their respective merits in this review. The well-known scholarship and ability of their author are a sufficient guarantee of their superior intellectual and spiritual quality. There are thirteen essays in the collection: "Biblical Theology," "The Wisdom of the Hebrews," "The Prophet Hosea," "The Prophet Amos," "The Second Psalm," "Psalm LXXII," "Psalm CX," "The English Bible and its Revision," "Mohammed and Islam," "Arabic Poetry," "Modern Religion and Old Testament Immortality," "The Rationale of a Preacher," "The Uses of the Old Testament for Edification."

Thirating for the Springs. By J. H. Jowett, M. A. A. C. Armstrong & Son: New York.

Readers of the other books of this distinguished writer of devotional literature — "Apostolic Optimism" and "Brooks by the Traveller's Way" — which we have reviewed at length, will gladly welcome a third production from the same pen. The addresses in this volume were originally published in the *Examiner*, and in response to numerous requests they are herewith brought together in book form. Variety, richness of thought and abounding spiritual life are their characteristic features. There are twenty-six addresses of convenient length in the collection. A few sentences taken at random reveal the rare quality of the book: "I find that in business life it is essential that a man must run risks and make ventures. He must be daring, and he must have the element of courage. What says the man of the world? 'Nothing venture, nothing win.' 'Faint heart ne'er won fair lady.' Faint heart never wins anything. John Bunyan's Faintheart had repeatedly to be carried. Has the citizen of the kingdom to risk anything? Indeed he has. . . . The soul that fears God lies exposed before Him in a sensitiveness that discerns His most silent approach. The life is like a sensitive plate exposed to the light, and it records the

faintest ray. . . . Sensitiveness towards God is the beginning of wisdom."

The King's Garden; or, The Life of the World to Come. By W. M. L. Jay. E. P. Dutton & Co.: New York. Price, \$1.25, net.

Selections relating to the future life, culled from the writings of many authors, have been skillfully combined in this very interesting volume. In many places they fit together as perfectly as if emanating from one mind and written by one hand. To preserve the appearance of oneness and unity, the author has adopted the plan of putting the names of the writers at the foot of the page, where they do not necessarily break the continuity of thought, yet are easily referred to. Prose and poetry are combined in due proportions. Among the authors whose thoughts have been utilized in this production are David Swing, Bishop Webb, Alexander MacLaren, John Fluke, Elizabeth Barrett Browning, Phillips Brooks, Sir Walter Raleigh, Hamilton Wright Mabie, Emerson, Robert Browning, Lyman Abbott, Richard Baxter, Longfellow, Thomas à Kempis, William Cullen Bryant, Rev. George H. Hepworth, Cardinal Newman, and a large number of other men and women of the Christian era. The selections are grouped into twenty-five chapters with suitable headings.

Happiness. Essays on the Meaning of Life. By Carl Hilty. The Macmillan Co.: New York.

Men and women who are trying to discover the meaning of life will enjoy these essays, which are the rich mental and spiritual product of a German thinker and man of affairs — Carl Hilty, professor of constitutional law, University of Bern. He discusses subjects of every day interest, such as "The Art of Work," "How to Fight the Battles of Life," "The Art of Having Time," "The Meaning of Life," etc., in a most unusual way. His insight, sagacity, humor, devoutness and practical common-sense are revealed in every page. The baffled, bewildered and disappointed in life will find a sure mental and spiritual tonic in this volume. Special commendation is due Prof. Francis Greenwood Peabody, of Harvard, for his rendering of these essays into the English language.

The Extra-Canonical Life of Christ. By Bernhard Pick, Ph. D., D. D. Funk & Wagnalls Co.: New York and London.

In this book is presented the life, work and sayings of Jesus as they are found in books and manuscripts which the church has not recognized as being inspired, and which by way of contrast are called apocryphal and apocryphal. There is a large amount of material of this kind, and students of Jesus-literature are under obligations to the author for the discrimination he has exercised in making his selections. The extracts are arranged in four groups: The first two, comprising the life of Christ, from His birth to the resurrection and ascension, are mainly based upon the so-called apocryphal gospels. The third part comprises miscellaneous records pertaining to Jesus, and contains, also, the newly-discovered fragment of the gospel of Peter. The fourth part contains the "Sayings of Jesus" derived from lost gospels, patristic literature, and the Talmud, and includes, also, the newly discovered Logia, edited by Grenfell and Hunt in 1897.

Greek and Roman Stoicism, and Some of Its Disciples. By Charles H. Stanley Davis, M. D., Ph. D. Herbert E. Turner & Co.: Boston. Price, \$1.40.

This book is an instructive and useful manual for the general reader. The author admirably succeeds in its aim, which is to present in a condensed and luminous form the teachings of ancient philosophy as applied to the problem of human existence, and to the practical questions of individual life. He pays a high tribute to

Greek and Roman Stoicism as a creed rather than as a philosophy, and as a chief factor in preparing the way for the dissemination of Christianity. Dr. Davis appears to believe and practice Stoicism, for a distinct and beneficent lesson of his book may be summed up in, "Don't worry." This is a high feature of its value; and many of his readers during moments of trial and perplexity can turn to its wisdom and cheer and think: "If Epictetus and Aurelius so believed, why cannot I, who have also the sayings of Jesus to sustain and guide me?"

A Harmony of the Gospels. By John A. Broadus, D. D., LL. D. Revised by Archibald Thomas Robertson. New seventh edition. A. C. Armstrong & Son: New York.

When Dr. Broadus first issued his "Harmony" ten years ago, it met with a warm welcome, and has since passed through six editions. It was the first compilation of the kind to depart from the traditional division of the ministry of Christ by the Passovers rather than by the natural unfolding of the ministry itself. Among its more noteworthy features were an analytical outline in the body of the "Harmony" in italics, cross references to similar incidents or sayings, helpful summaries at the beginning of each of the general divisions, marginal notes of the Revised Version (which text is used), and at suitable points very valuable foot-notes which helped the student to seize the movement of the story. In the present edition, in addition to the foregoing features, there is an excellent map of Palestine, new lists of the parables and miracles, Old Testament quotations, uncanonical sayings of Jesus, and a full index of persons and places which will be helpful. The "Harmony" is of value to both the ordinary reader of the Bible and the special student of the New Testament.

Six Trees. By Mary E. Wilkins Freeman. Harper & Bros.: New York and London. Price, \$1.25.

This collection of short stories, most of which were published in *Harper's Bazar*, will be welcomed by all admirers of this author's works. In these Mrs. Freeman digresses somewhat from her former line of work, and goes to Nature and her trees for inspiration, showing us the influence trees have upon the characters of the peo-

A LAST RESORT

Pure Food Should Be the First

When the human machine goes wrong it's ten to one that the trouble began with the stomach, and can therefore be removed by the use of proper food. A lady well known in Bristol, Ontario County, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child, and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted, and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts.

"A friend recommended the food as one which her own delicate children had grown strong upon, so I purchased a box — as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once, and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family.

"It's use seems to be thoroughly established in western New York, where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

ple living near them and loving them. All the stories, or rather character sketches — for each one tells of some development of character — are good, and are written in this author's best vein; but the first, "The Elm Tree," and the last, "The Apple Tree," appeal to us most forcibly. The elm is contrasted in all its stately magnificence — "the superb acres of those great branches curving skyward and earthward with matchless symmetry" — with a new house built on the opposite side of the road, with its cupola and cheap ornamentations, and similar divergences are shown in the owners. Perhaps the apple tree, in all its wealth and purity of blossoms, impresses us the more because of the contrast afforded by the poverty and barren lives of those to whom it belongs. The four other trees are: "The White Birch," "The Great Pine," "The Balsam Fir," "The Lombardy Poplar." These sketches, in their originality of design, will add to the already great reputation of the author as a depicter of certain phases of New England life.

Putnam Place. By Grace Lathrop Collins. Harper & Brothers; New York and London. Price \$1.50.

It is almost impossible to believe that, although coming from a long line of New England ancestors, the author of this book has never lived in New England, so true is her touch, so accurate her descriptions of the peculiar types indigenous to this region. "Putnam Place" is a neighborhood where the people are intimately acquainted and live in a small, exclusive circle. The trivial daily happenings, the little joys, and misunderstandings, are delightfully sketched, while the great sorrows are touched with that reticence which is so marked a characteristic of deep natures. The old minister, who, when the church has been brightened up by paint and pew cushions, is found to be too old-fashioned, and who looks at the bright side of it all so persistently, touches our hearts. Who has not seen a "Madam Hale," still exacting implicit obedience in all matters of moment, still revered and loved by all, although her family has all left the home nest? This type is becoming so rare that the author's description will be doubly valuable. We can sympathize with Mrs. Bumpus, who marries and goes to the city to live and is so homesick there that the "best sight" she sees while away is one day, when driving in the park, she smells leaves burning and shuts her eyes and fancies herself back at the "Place." It is a great relief to pick up a book of this nature and not find it full of dialect. The author has so successfully avoided that pitfall, and so happily drawn so many fast-vanishing types of New England life, that the story is thoroughly charming.

The Mystery of Sleep. By John Bigelow. Harper & Brothers; New York and London. Price, \$1.50.

In this interesting book the author attempts to prove the statement that "The night-time of the body is the daytime of the soul." He admits that science is correct in saying that we are so constituted that we must sleep practically one-third of our lives, but denies the assertion that we must sleep to rest. During sleep the or-

gans of the body do not rest, the heart and lungs are as active as usual, the brain receives impressions, either consciously or unconsciously, as is witnessed by mental work accomplished during sleep and by dreams. We can rest the brain by change of occupation, and the body by change of position. Sleep is not necessary to rest either of them. Sleep was given to us by God that, during that time, He may draw our souls to Him. In fact, sleep is but a daily dying — "sleep and death are twins." To prove this the author quotes many texts from the Bible and many authors from Swedenborg to Voltaire. Mr. Bigelow has evidently studied his subject thoroughly, as is evinced by his numerous quotations; and while treating his text from a scientific standpoint, he also handles it most reverently. The book will be of comfort to those whom the author may convert to his belief.

Unitarianism in America. By George Willis Cooke. American Unitarian Association; Boston.

This publication is not merely a denominational hand-book, although it may incidentally serve that purpose. It is a comprehensive, sympathetic, lucid and absorbingly interesting treatment of the development of Unitarianism in the United States. Much that it contains is of general interest. The author gives a new view of the men and theological issues prominent in New England during the last two hundred years; and a right understanding of the controversies between Calvinism and Arminianism is indispensable to an insight into religious conditions of the present day. In addition to the doctrinal and philosophical aspects of the book, the historical unfolding of Unitarianism is traced with a master hand, so that, while details are given, the reader perceives them as the outgrowth of a religious system rather than as so many isolated facts. This is the perfection of the historian's art — to give the broad, sweeping outlook and to incorporate the details in their due proportion and right relations. We commend the book for its fine literary finish, its numerous and excellent pictures, and the valuable information which it contains.

On the Cross. A Romance of the Passion Play at Oberammergau. By Wilhelmine von Hillern and Mary J. Safford. Drexel Biddle; Philadelphia.

These authors have worked out a unique production based on the Passion Play at Oberammergau. The sub-title, however, does not adequately express the trend and scope of the story. Its principal feature is the struggle between the Christ love of simple faith, and the all-demanding love which is human passion. Countess von

Wildenau, a rationalist, while witnessing the Passion Play, is drawn toward Freyer, the impersonator of Christ, by a spiritual attraction which eventually kindles into affection. The strange mingling of spiritual struggles and human love in her mind, and the great difference in their social station, furnish the principal materials of this "tragedy of hearts." They eventually marry, and then separate. He returns to Ammergau to again take his old part. She at length follows to see the play. While carrying the cross he discovers her in the audience gazing intently, and falls, overcome by weakness and heart failure. She rushes to his side and proclaims herself his wife in the presence of all. They are reunited and take up their abode in Ammergau, where he supports her by the humble occupation of wood-carver. Thus they live for ten years, happy in each other's companionship and love. Freyer is called upon for the third time to impersonate Christ, and on this occasion he actually dies on the cross. It is a sad ending to the story viewed purely from the human standpoint, but a successful one looking at it as a spiritual evolution in the Countess, who by the tragic death of her husband comes out into the clear light of Christian love and faith.

For a Maiden Brave. By U. C. Hotchkiss. D. Appleton & Co.; New York.

We have here a historical novel laid in the time of the Revolutionary War, the incidents of which take place in Connecticut, New York and Pennsylvania. John Chester is employed by Major Tallmadge of the American forces to lead an expedition into the country held by the British to kidnap Judge Thomas, who is supposed to be a British sympathizer. He is directed to obtain money and information from Annie Kronje, a young woman living among the British, who is helping the Americans. The judge is captured, and taken back by the soldiers who accompany Chester, but Chester himself remains. He falls in love with Annie Kronje and she with him. They finally escape and make their way back within the American lines. There are many thrilling incidents and exciting complications which serve to arrest and hold the attention of the reader. The story does not impart very much either in the way of inspiration or information. It may be put down as well written, harmless and entertaining.

A Manual of Christian Instruction. By Wilson B. Dutton. Pilgrim Press; Boston and Chicago.

It is assumed in this manual that, while God has in other ways revealed Himself to man, His revelation in the Holy Scrip-

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tures furnishes sufficient data for an adequate sketch of His living purpose with reference to man. The manual, therefore, opens with a brief consideration of the redemptive revelation—the fact of that revelation, and the record as we have it in the Bible. From the record, or outer court, the argument passes to the spiritual content, the holy of holies, the living teachings of revelation. The writer has raised and endeavored to answer three great questions: What is the end of man? In what ways does God help man attain his end? What is man to do that he may appropriate the helps divinely provided, and thus press forward toward his goal? The book is not intended for children, but is designed primarily for those who have had previous instruction in the fundamentals of religion. It is informational, suggestive and stimulating.

Magazines

—The special features of the *American Monthly Review of Reviews* for May are illustrated articles on "The Louisiana Purchase Exposition," by Mr. Frederick M. Crunden; on "St. Louis—A Strong Western City," by Mr. William F. Saunders; on "Giant Ships for Our Oriental Trade," by Mr. F. N. Stacy; on "The German Municipal Exposition," by Mr. George B. Hooker; and on "The Right Hon. George Wyndham, M. P., Champion of the Irish Land Bill," by Mr. W. T. Stead. The editor's comments on the Northern Securities decision will be read with interest. (Review of Reviews Co.: 13 Astor Place, New York.)

—The *World's Work* is a wonderful periodical. The only trouble is, it takes too much time to read it—there is not much that can be skipped. The May number maintains a very high standard, as will be seen by the mere mention of a few titles in it: "Are the Bases of Our Prosperity Secure?" "The Louisiana Purchase," "The Naval Strength of the Powers," "Transporting New York's Millions," "Building Towns to Order," "American Opportunities in China," "Making Low Freight Rates," "The Earnestness that Wins Wealth." There is an abundance of good illustrations, and some very fine portraits, including, as a frontispiece, the strong face of Joseph H. Choate. (Doubleday, Page & Co.: New York.)

—*Harper's* needs no special commendation. It marches on its triumphant way with a great abundance of good things spread out from month to month. The May number has

an excellent article by Hamilton Wright Maile on "Ralph Waldo Emerson in 1903;" "Recent Impressions of the English," by Henry Childs Merwin; "Constantinople," by Arthur Symonds; a critical comment on "King John," by Joseph Knight; and stories by Octave Thauet, Margaret Deland, and many others. (Harper & Brothers: New York.)

—The first piece—and a very striking one it is—in the May *Atlantic* is by George A. Gordon on "Emerson as a Religious Influence." Well worth reading, also, is "The Mulatto Factor in the Race Problem," by Alfred Holt Stone, of Greenville, Miss., who has made valuable studies of the Negro in the Yazoo-Mississippi Delta and is a member of the American Economic Association appointed to investigate the condition of the American Negro. His point is that the Negro proper is an entirely different creature from the mulatto; that the former is of a contented, happy disposition when left alone, not susceptible of much elevation, while the latter is the element that makes trouble. The mulatto influence on the Negro he finds to be mostly bad, and an influence much more readily responded to than any other. "The example and precepts of a hundred men like Washington and Du Bois may be easily counteracted by the advice and influence of men of whom the mulatto type unfortunately furnishes too many examples." "The Negro's mind is being constantly poisoned with the radical teachings and destructive doctrines of the mulatto of the other school." (Houghton, Mifflin & Co.: Boston.)

School of Theology, Boston University

The Visitors to the School of Theology of Boston University this year did not wait for the annual examination season to call them to the institution, but took occasion during term time to attend to their official duties. An opportunity was thus offered of getting into close contact with methods and men, and of observing the ordinary working of the School under normal conditions.

It is a pleasure to be enabled to speak in commendatory terms of the impressions received. That all things are done decently and in order, is evident. The management is wise in its provisions for the comfort and profit of the student body. The division of hours among the several departments is so judiciously made that there must result a well-rounded training for coming activities.

The corps of instructors is large and representative of the best thought and purpose of the church. There is eager devotion to scholarly ideals, joined with sincere reverence for the deepest things of experience and life. Without fear or prejudice the truth is sought in exegesis and history. There is a profound conviction that there is no virtue in ignorance and that light can be trusted to take care of itself. The students are urged to make use of private judgment and to reach conclusions of their own.

The instruction given may properly be characterized as broadly humanitarian, at the same time that it is thoroughly evangelical. The manifest purpose is to equip in many a fashion a company of preachers who shall live a rational life among their fellows. A healthful atmosphere everywhere prevails, which is stimulative to plenty of the practical rather than the mystical sort.

The location of the School in the centre of the great city is exceedingly helpful to that breadth of culture which modern conditions imperatively demand. Opportunities are afforded the alert student which cannot fail to be of immense advantage in the preparation for a public ministry. Some things beyond books are needed to fit a pastor in these days for the most effective service. It is a liberal education to dwell for a few years on Beacon Hill. The humanizing influence of the social and literary surroundings of the School are of incalculable value. To be part of a great University where exceptional privileges are afforded for post-graduate studies under acknowledged experts in science and philosophy, is cause for genuine gratitude. There is something fundamentally wrong with a man who does not grow strong in heart and mind while in attendance at this institution.

The number of students enrolled this year is a good witness to the esteem in which the school

is held. To the several classes 188 persons belong, 119 of whom are college graduates. The large proportion who have taken academic degrees is a hopeful sign.

The Visitors desire to put their approval upon this "school of the prophets," and to commend it to the generous consideration of the church. It never deserved better of our people than now. The work being done is admirable and powerfully contributory to the prosperity of our Zion. Enlarged facilities through increased endowment would add greatly to its efficiency. The wealthy friends of Methodism would most helpfully serve her truest interests if they made large investments here.

WILLIS P. ODELL,
(New York Conference)
Secretary of Board.

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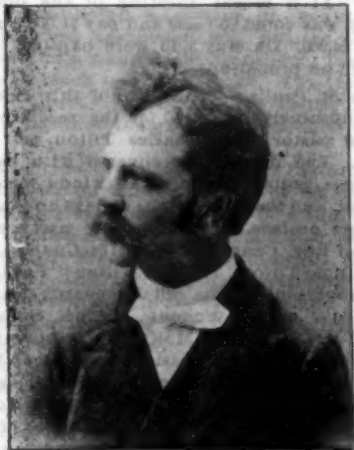
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CAMBRIDGEPORT, MASS.

Reopening at Fairhaven, Mass.

The reopening of the Methodist Episcopal Church at Fairhaven occurred on Sunday, April 26, the program continuing through the week. The services opened with a love-feast at 9.30 — a blessed season, followed by an excellent sermon by Dr. S. F. Upham, from the text, "She hath done what she could." The Sunday-school, which is constantly growing, met as usual, with an attendance of 200, and the hopeful Junior League was not omitted. At 5 p. m. the beautiful auditorium was well filled with an appreciative audience to listen to the Easter music, which had been deferred for the vesper service on this occasion.

Presiding Elder W. I. Ward preached in the evening to an audience that gave very careful attention to his thoughtful sermon. At the close Dr. Upham, assisted by the elder and the



REV. M. B. WILSON

pastor, administered the communion. The whole day was one of spiritual benediction.

On Tuesday evening Mr. Alton B. Pauli, assisted by Mrs. L. M. Lawton, soprano, and Mr. H. E. Reynolds, baritone, very kindly gave an organ recital on the newly installed organ.

On Wednesday evening the various churches of the town met in a grand union prayer-meeting. Not only was a large number present, but the Lord was in the midst.

For the following Thursday evening the Epworth League had invited the other young people's societies of the town to listen to an address by one of Fairhaven's former pastors, Rev. W. Lenoir Hood, of Bristol, R. I. The good address, music, and fraternal greetings made a very pleasant time.

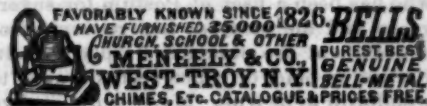
Nor was the popular interest lessened as the following day drew near for the reception and supper. Former pastors, the Methodist pastors of New Bedford, and all the local clergy, with the members of the church and congregation, were duly received in the auditorium from 6 to 7.45, where they had an opportunity to greet each other and view under the bright electric light the many improvements that had been made. At 7.45 all were called to partake of an ample collation provided by the generosity of the people themselves and served by ample volunteer help. Nearly 200 sat down at the first tables, and more than that number partook. After ample discussion of the very inviting sub-

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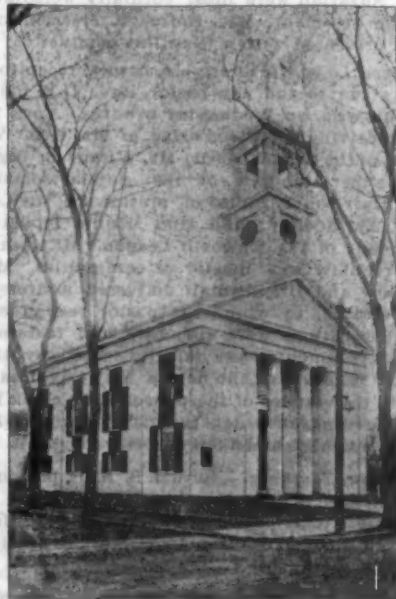
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ject, the company was called to order by the pastor, Rev. M. B. Wilson, who acted as toastmaster. The responses from the visiting friends were full of wit, good sense and piety. Everybody seemed to enjoy himself. The whole evening's program was exceedingly helpful, ministering to the higher conceptions of Christian sociability and to the intellectual and spiritual enrichment of the people. The universal verdict was: "It was just beautiful."

The improvements reach into every part of the church. A beautiful pipe organ, operated by water-power, was given by the kind generosity of the Unitarian society and Mr. H. H. Rogers, of Fairhaven. To accommodate the organ a two story addition was built upon the north end of the edifice, with three rooms on the upper floor, the middle one opening into the auditorium by an archway 15x15 feet. In this room the organ is set. The other rooms are for the choir and the pastor respectively, and are reached by stairways from the vestries below, while a doorway from each room leads to the pulpit platform.

Downstairs the small vestry was enlarged to almost double its original size, as was also the kitchen. Lavatories and a coal and wood room were also added. The woodwork in the addition is in natural wood finish, and the walls of the lower vestries are painted in oil. The large Sunday-school vestry has been made more attractive by water color and oil paint, an enlarged and improved platform, and the artistic touch of aluminum bronze on the unglazed furnaces and pipes. But the great change is in the auditorium, where a cold and barren-looking place, with crowded pulpit space and uncomfortable, old-style pews, has been metamorphosed into a room frescoed in lovely design with soft and harmonious colorings, new and comfortable oak pews of circular pattern, with broad middle and side aisles, a large and convenient sliding platform of artistic design, a new carpet, and a pulpit set to match the pews. The old doors leading into the auditorium have been replaced by single double-swing wickets, and a new passage-way has been cut to the middle aisle and hung with double swing wickets. The hallways have also been tastefully decorated. Softened sunlight illumines the building by day, and subdued electric lights beautifully illumine by night.



M. E. CHURCH, FAIRHAVEN

Among outside improvements is an asbestos roof, which has been placed over the entire main building. Other additions anon.

Much credit is due those who labored freely and diligently to render both instrumental and vocal music, to prepare for the reception and supper, and the many other things for the success of the occasion. Special thanks are due Mr. Rogers, who gave almost \$900 above that already included in the organ, and also to Methodist friends for their heroic giving. And

while the church rejoices in all these marks or material improvement, "the best of all is, God is with it" in soul-saving power.

Exploiting Evil

IT has been remarked regarding reports of foreign news that "cable tolls destroy the perspective." The American tourist abroad, for example, "if dependent upon the foreign journals for his impressions, might grow to think that life in the United States was one long succession of conflagrations, train robberies, lynchings, and other capital crimes." There is truth in this observation. The happenings that average humanity on both sides of the water takes most interest in are events of the dramatic, spectacular kind, with a dash of heroism or a touch of wickedness in them. Since the days of the Caesars (and before) wars and rumors of wars have proved popular news items. When somebody hits somebody else on the head, provided the victim be not a nobody, all the world wants at least a paragraph about it the next morning. The routine duties, the simple fidelities of life, are not, as a rule, written up in the books of the chronicles. But if the high tolls of the trans-Atlantic cable accentuate life on its lurid and diabolical side, thus destroying the social perspective, they also spare the world across the water the narration of many unimportant details which burden the telegraph wires in the United States. The truth is, history can never be written by telegraph alone. Much of it never gets written at all — and in many instances this is no loss. The fragmentary outlines which flash out in the columns of the daily press, wonderful as they are as exhibitions of human enterprise, require to be corrected, supplemented and equilibrated by much patient study later by the historians of human progress.

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Next Monday the subject will be, "The Crisis Hour in Christian Missions," with Rev. Dr. E. M. Taylor and a returned missionary as speakers.

Boston District

Boston, Tremont St.—The vestry of this church was crowded last Wednesday evening at the reception tendered to the newly-appointed pastor, Rev. E. A. Blake, D. D. Mr. Joshua Merrill introduced the pastor and family by a few felicitous remarks, telling them they had come among friends who would stand by them in their work for the cause of Christ. He then introduced Presiding Elder Perrin, who assured them of the good feeling of the Conference toward them. Drs. Loomis and McElveen bore fraternal greetings from the Congregationalists, followed by Drs. Galbraith, Pickles, Hamilton and Crane, who welcomed the new comer to this Conference. Mr. Merrill read a letter of regret from the retiring pastor, Rev. C. E. Davis, and then introduced his son, Loranus Davis, who uttered kind words of greeting in behalf of the family. Mr. Bryant was then introduced, and spoke in behalf of the officers of the church. At the close of the speeches Dr. Blake made a few remarks, after which Mr. Merrill, with a large corps of aids, introduced those present to the pastor and family. It was a most enjoyable occasion.

Jamaica Plain, St. Andrew's.—The new Conference year has opened with great promise of success under the leadership of the pastor, Rev. J. H. Tompion. To pay for renovating the vestries and for painting the exterior of the church edifice, \$300 has been raised. On May 3, 2 were received into the church on probation. The pastor's daughter, Helen, who has been so seriously ill, is now rapidly recovering.

Cambridge District

Cambridge, Harvard St.—The church and congregation tendered a reception to the new pastor, Rev. Raymond F. Holway, and family, on Wednesday evening, May 6. An unusually large number were present. The vestries were beautifully arranged with potted plants and flowers, and refreshments were served by the young ladies. The pastor and wife and Mrs. Lord were assisted in receiving by Mr. and Mrs. Richard F. Higgins and Mr. and Mrs. Geo. A. Kimball. Mr. Kimball, superintendent of the Sunday-school, presided over the formal exercises of the evening. Cordial words of greeting were spoken by Prof. W. H. Niles, of the Massachusetts Institute of Technology, representing the official board; Mr. Frank W. Fuller, president of the Epworth League, for the young people; and Rev. Mr. Alexander, of the Presbyterian Church, for the churches and people of Cambridge. The pastor made a few remarks in response. Letters were read from Rev. Dr. H. C. Applegarth, of the First Baptist Church, and Rev. Mr. Plummer. A select orchestra rendered choice music. During the evening Mr. Holway was presented with an elegant bouquet of flowers by the treasurer of the church, Mr. G. C. W. Fuller. Little Miss Ethel French also presented the pastor's wife with a beautiful bouquet of Jacqueminot roses from the Ladies' Benevolent Society. Rev. E. M. Taylor, D. D., and Rev. George Shene, D. D., former pastors, were present; also Rev. W. N. Mason, of Epworth Church; Rev. Mr. Williams, of the Wood Memorial (Congregational) Church; Prof. M. B. Chapman, of Boston University; Rev. Dr. J. B. Brady, of Worcester; Rev. James Noyes, of the New Hampshire Conference, and others. President W. F. Warren was in the West, or he would have been present. Dr. A. A. Wright was also detained elsewhere. The reception, which was among the pleasantest in the history of the church, was arranged by the official board and the Ladies' Benevolent Society. The year has opened auspiciously on this old charge.

Auburndale.—A reception was given to the pastor, Rev. Dr. Frank C. Haddock, and family, on Thursday evening, May 7, in the parlors of the church, under the auspices of the Ladies' Aid Society, Mrs. R. S. Douglass president. Addresses of welcome were made by Mr. R. S. Douglass and Bishop W. F. Mallaiten, to which the pastor responded in a very felicitous manner. Refreshments were served by the ladies

and a social hour was spent both profitably and pleasantly. Several distinguished guests were present, representing other churches.

Newton Highlands.—Things are opening up most auspiciously. Last Sunday the Sunday-school reached the high-water mark. The audiences are increasing each week, and prospects are very bright. At the social and supper on April 20, the pastor, Rev. C. H. Davis, met the members and friends of the parish in large numbers. A delightful program was arranged and carried out and all felt that the work for the year had started well.

Lynn District

East Boston, Saratoga St.—A good work is being done. Recent special services resulted in the professed conversion of more than twenty persons, of whom some have already joined the church, with others to follow. The semi-centennial of this church will be observed, May 15.

Chelsea, Mt. Bellingham.—The semi-centennial banquet, held on the evening of April 1, was an event long to be remembered. Nearly 500 people partook of a rich repast served by the Ladies' Aid Society. Mr. William Joslin, the oldest male member now connected with the church, acted as toastmaster, and speeches were made by the following former pastors and invited guests: Revs. S. F. Upham, L. B. Bates, Varnum A. Cooper, Jesse Wagner, Elwin Hitchcock, E. V. Hinchliffe, G. M. Smiley, R. Perry Bush, and Edmund Smiley. The parsonage mortgage note of \$2,000 was burned by the pastor, Rev. A. H. Nazarian, after which the doxology was sung. The present Conference year opens most encouragingly. The pastor is preaching to large congregations and a healthful spiritual atmosphere pervades the church. Miss Emma G. Wood has rendered most valuable and faithful service as deaconess and Junior League superintendent. Dr. Leonard preached a helpful and inspiring sermon, Sunday, April 20, and held the first quarterly conference the next day. The official board, in appreciative recognition of the pastor's untiring efforts during the past year, made an increase of \$300 in the salary and voted him a six weeks' vacation. During an informal gathering and supper under the auspices of the Ladies' Aid Society last Wednesday evening, Mr. and Mrs. Nazarian were most cordially welcomed by the president, Mrs. Emma R. Merritt, and each presented with a beautiful bouquet.

Salem, Lafayette Street.—A cordial reception was given to the new pastor, Rev. N. B. Fisk, and his wife, on Wednesday evening, April 29. The receiving party consisted of Mr. Geo. W. Lane, of the official board; Mr. Wilbur B. Bigelow, superintendent of the Sunday-school; Mrs. Harrison T. Stillman, president of the Ladies' Aid Society; and Miss Minnie Tibbets, president of the Epworth League. Mr. James C. Greenlaw was master of ceremonies. Mr. Bigelow and Dr. Seaman delivered addresses of welcome, to which the pastor responded. The decorations were elaborate and tasteful. The refreshments were daintily served by the ladies. The Girls' Club held a May Day breakfast in the vestries of the church at 6 o'clock in the morning, at which the Boys' Union, the pastor's family, and a few others were guests.

Malden, Faulkner.—Rev. H. B. King presented the cause of City Missions and received a collection of \$24. The Epworth League also pledged a barrel of clothing for Morgan Memorial.

Everett, Glendale.—The trustees of the old historic Monument Square Church, Charlestown, recently presented to this church the beautiful communion service which had been in use for so many years, and it was used for the first time, Sunday, May 3. On the lot recently acquired by the Glendale society, on which the new church is to be built, until recently stood the old homestead of a man who was killed in the battle of Bunker Hill. As the Monument Square Church stood on the fighting line of that battle, the pastor, Rev. J. M. Shepler, had a fruitful theme on this occasion.

Newburyport, People's Church.—Rev. H. G. Alley and wife were given a cordial reception. There was a large attendance, not only of members of the church, but also of many friends from all over the city. Among the special guests present were Rev. Richard Wright, of the Belleville Church; Rev. M. Oakman Patton, of the Prospect St. Church; Rev. D. H. Woodward, of the Charles St. Church; and Captain

Owens, of the Salvation Army. Mr. and Mrs. Thomas Noyes assisted in receiving. Congratulatory addresses were made by the special guests and were responded to by the pastor. Bounteous refreshments and cordial greetings followed.

East Gloucester.—On April 3 an enthusiastic reception was given to the pastor, Rev. W. S. Mitchell. Addresses of welcome were made by Rev. Frank Wilkins, D. D., pastor of the First Baptist Church, Rev. A. M. Osgood, Secretary Fairbanks of the Y. M. C. A., Mr. David I. Robinson, of the Governor's Council, and Mr. Isaac Higgins, representing the church. There were decorations and refreshments.

Haverhill, People's Church.—This church begins the new year with increased enthusiasm. On Sunday, April 20, under the leadership of the pastor, Rev. E. C. Bridgman, the congregation subscribed \$550 to pay off a debt on the organ. At a recent meeting of the official board it was voted to raise and pay \$1,000 on the debt of \$4,900. On May 3, 10 were baptized and received on probation.

Lynn, St. Paul's.—The vestry of this church was handsomely decorated for the reception to the new pastor, Rev. Charles Tilton, and his family. The floors were covered with handsome rugs, potted plants of all kinds were in evidence, and the decorations of flags and bunting were profuse. The receiving party consisted of Rev. Charles Tilton, Mrs. Charles Tilton, Rufus Tilton, Francis Tilton; Fred D. Mayo, representing the official board; Arthur F. Moody, superintendent of the Sunday-school; Mrs. Malcolm McKenzie, president of the Woman's Foreign Missionary Society; Mrs. Hattie Witham, secretary of the Parish League; Mrs. George L. Bray, president of the Ladies' Aid Society; Mrs. W. E. Libby, president of the Home Missionary Society; Harry Granger, president of Warren Chapter, Epworth League; Pearl A. Corson, superintendent of the Junior League; Miss Ada J. Nichols, president, and Miss Sadie Fraser, treasurer, of the Daughters of St. Paul's. There were many addresses of welcome, and a peculiarly happy response by the pastor. An elaborate musical program was rendered and refreshments were served. The attendance was very large. W.

RE-OPENING AT WINTHROP

Amid mellow sunshine and the beauty and freshness of spring, the auditorium of the First Methodist Episcopal Church at Winthrop, after having been closed for a month, was

POOR DOMINIE

Between the Devil and the Deep Sea

A clergyman of Gresham, Neb., who drank coffee for many years, suffered from chronic insomnia and from terrific headaches when he quit coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system."

"While a coffee user I was unable to sleep for hours after retiring at night, and on the other hand terrific headaches resulted if the regular hour for drinking coffee passed and I did not get it, so I was in a miserable position."

"But I found a firm friend in Postum Cereal Coffee, and from the very time that I adopted Postum all these evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion, and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years, and the story of her recovery from neuralgia of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near death's door, and the doctors had frequently given her case up as hopeless, but she was entirely healed by leaving off coffee and using Postum. It is a pleasure to say these good things about Postum." Name given by Postum Co., Battle Creek, Mich.

thrown open to the worshippers on Sunday. For nearly a year the church has been gradually carrying out the policy of improvement in church property. Last year the exterior of the edifice was entirely repainted, the spire strengthened, and a new vane placed. In addition, the vestibule was frescoed and improved. Some months ago the present work was planned. When the people gathered Sunday the interior of the church was scarcely recognizable. The walls had been beautifully frescoed, the finest quality of velvet carpet laid, new velvet cushions placed in every pew, new plush draperies hung around the choir loft, and there was an entire change in the pulpit furnishings. Added to the improvements on the church, the parsonage the week previous had received a new coat of paint. The church is now considering a system of ventilation, which, when completed, will put the church property in a magnificent condition. The total cost will reach upward of \$1,800. Two-thirds of this is already raised, and the Ladies' Social Union assumes the whole responsibility of the rest.

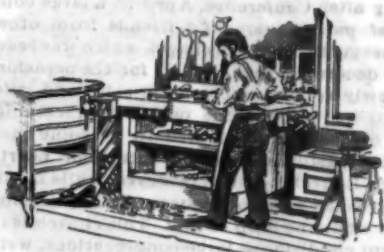
The services of reopening made the occasion the banner day in the history of the church. The singing was elaborate and of a high order, Mrs. Isadora Bussey, the choral leader, rendering efficient service. At the morning service Dr. J. M. Leonard, the new presiding elder, stepped at once into the affections and regard of the people by his genuinely able, inspiring and comprehensive sermon on: "The Unfolding of God in Human History." At the 4 o'clock vesper service Rev. J. D. Pickles, Ph.D., a former pastor, preached a spiritual and helpful discourse on the theme: "The Distinguishing Mark between the Spirit of the World and the Spirit of Christ." A magnificent audience gathered to hear Bishop Mallicien in the evening. He was in his happiest mood, and carried his auditors over a vast sweep on the theme: "Some Factors in Human Progress." Thus concluded a day during which great congregations gathered, money was freely given, and everybody was made glad in evidences of temporal and spiritual prosperity under the labors of Rev. A. L. Squier, the indefatigable pastor.

Springfield District

Springfield, Grace Church.—The inspirational and devotional influence of this church was intensified last week by the addition of a beautiful window in memory of the late Rev. Ebenezer A. Smith of the New England Conference, who served a memorable pastorate in Grace Church from 1876 to 1878. The window is made almost entirely of opalescent glass, and is the work of the Worcester Stained Glass Company of Worcester. The architectural treatment is effected by onyx-tinted pillars upon either side, supporting an arch of brilliant browns and amber. Within this setting is a symbolic representation of the Spirit illuminating the Word. A dove flying out from a sunburst of white and gold represents the Spirit, while the rays of light shine upon an open book and pass down into a mass of deeper color representing the spiritual ignorance of the world, but relieved by a brighter scroll bearing the inscription: "Well done, good and faithful servant," in token of the light-giving influence of a truly Christian life. Below this design is the inscription-plate between heavy pillars of onyx, and supporting in rich tones of green and gold the inscription: "In Memoriam: Rev. Ebenezer A. Smith. Pastor 1876-1877." This fitting memorial of a truly good man enhances the religious appeal of the house of worship, while it preserves the memory of a stainless, strong, and generous life.

Ware.—Thursday evening, April 30, an unusual number were out at prayer-meeting, presumably because it was the birthday of Sister Cooper, who for nearly a half century has been an active member of this church, and for whom a little surprise had been planned to take place at the close of the service. It had also become

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known that it was the birthday of the pastor's wife, who is president of the Ladies' Society, and a goodly number gathered in the church parlors awaiting the close of the first service, after which the pastor, Rev. Prtnam Webber, and his wife found themselves victims of another surprise, but yielded gracefully and allowed the people to conduct them into the parlor, where in his usual felicitous manner Mr. Barlow welcomed the pastor and family back for another year, and presented a fine parlor lamp, the gift of a friend not a member of the society, and in behalf of the Ladies' Society presented Mrs. Webber with a bouquet of choice flowers. Mr. and Mrs. Webber responded in a few well-chosen words of appreciation. Cake and ice cream were served, and with songs and good wishes for a prosperous year, the company withdrew.

Merrick.—The year is opening with great promise. Fully thirty new families have moved into this precinct, most of whom can be reached by the Methodists. Several of these families have already begun to attend the church, and others have expressed their intention of doing so. On May 8 the pastor, Rev. E. V. Hinchliffe, received 8 by letter and 4 on probation. The Junior League meeting has an average attendance of over fifty. A junior choir and a male quartet assist the pastor in the Sunday evening service, which is well attended.

Holyoke Highlands.—On Monday evening, May 4, the Holyoke Highlands League gave a reception to the Easthampton and South Hadley Falls chapters. The Easthampton chapter chartered a special car and brought 51 of their young people with them. President B. M. Copeland, who is also district secretary, presided. After a word of welcome by the Highlands pastor, brief addresses upon League work were given by Rev. W. I. Shattuck, and by the president or some other representative of each of the visiting chapters, and by a member of the Merrick chapter who chanced to be present. Refreshments were served, and the remainder of the evening was spent in social intercourse.

F. M. E.

NEW HAMPSHIRE CONFERENCE Dover District

[The correspondent for Dover District is Rev. J. M. Durrell, the new presiding elder of the district.]

Hedding.—The camp-ground at Hedding, now comprising some 350 acres of field and pine forest, for years has been the summer home for the Methodist people of Dover District. By the new constitution and by-laws the business affairs of the Hedding Camp-meeting Association are placed in the hands of a board of trustees composed of seven men, two of whom retire annually for the purpose of making way for two others. The board consults with the presiding elder of the district, who is invited to participate in its deliberations, but

executive responsibility is assumed by the board itself. The "Association," of which the presiding elder is president—a body composed of all cottage owners, representatives of societies having chapels on the grounds, and all ministers who are in charge of churches on the district—elects the trustees, and gives general direction to the board, at the "annual meeting." Each organization that the trustees admit to the use of the auditorium prepares its own program, the presiding elder arranging for the usual district camp-meeting. By this division of responsibility it is believed that greater efficiency may be achieved.

On Wednesday, April 29, the trustees invited the elder to meet with them on the grounds, where the affairs of the Association were discussed and plans matured for future success. A debt of \$3,700 was discussed in a cheerful spirit. The Association has a number of valuable improvements to show for the money spent, and believes that the parties benefited will readily assume their share of the burden. The plan is to dispose of interest-bearing bonds, according to an act of the last Legislature of New Hampshire, and to provide for their gradual cancellation by a one-per-cent assessment on the taxable value of the cottages and chapels. An appeal is also to be made to those who own no property on the grounds, but who are enjoying the advantages created. Judge S. D. Wentworth, of Rochester, N. H., has the management of the bonds. This plan has the merit of business sense and fairness. By relying on collective assessments levied on the reality of cottage owners, investors are assured of their principal and interest, and the property holders have value received for assessments paid. The plan of also appealing to non-property holders who frequent this summer resort, is in the interests of justice. All who enjoy the health-giving springs of Hedding, the spicy atmosphere of its pine groves, the Chautauqua gatherings and the camp-meetings, ought to have

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the privilege of assisting in paying for the advantages enjoyed.

Provisional plans were proposed for a meeting of the National Association for the Promotion of Holiness, to take place the last week in July. The first, second, and third weeks of August are to be given to the varied interests of Chautauqua work. The last week in August will be taken for the camp-meeting of Dover District.

The trustees are enthusiastic, united, and hopeful. They propose to do their best for Hedding, and solicit the warm support of the preachers of the district. Brethren, let every Methodist itinerant in our bounds plan to attend the district meeting on the last week of August!

Dover, St. John's Church.—The official members of this church not only rejoice that their pastor, Rev. E. S. Tasker, has been returned for a fourth year, but also for the financial standing of the society. All bills are paid, and the new year opens with a larger subscription list than last. Everybody is delighted. The pastors of the city are conducting a red-hot campaign in the interests of no-license. A house-to-house canvass is being made, check list in hand, and each voter is interviewed. A series of mass meetings have been planned, and last Sunday the pulpits of the city echoed with trumpet-blasts for civic righteousness. Mr. Tasker's presentation of the issue was a dignified, able, convincing and helpful discourse, calculated to win votes for "no."

Haverhill, Grace Church.—The expenses of last year were covered by the subscriptions of the twelve months, and provision has been made for paying a small floating debt of \$500. At the first quarterly conference the pastor's salary was increased \$200 as a token of the appreciation of Rev. H. D. Deetz. Joys and trials come very near together. Mrs. Deetz, by reason of overwork, is under medical care. She has the sympathy of a large number of warm friends, who pray for her recovery. There is considerable interest in the Sunday-school. Recently, twenty children manifested a desire to lead Christian lives. They have been organized into a class. Last Sunday morning 1 was baptized, 2 were received in full connection, and a lady joined on profession of faith who has been a member of the Episcopal Church; 4 others were received on probation.

Haverhill, First Church.—The new pastor, Rev. G. W. Farmer, has been cordially received, and both preacher and people are expecting good things. The veteran class-leader, John Lucy, has an enthusiastic class, with an average attendance of twenty.

Haverhill, Third Church.—The pastor, Rev. J. T. Hooper, keeps things moving by setting others at work. While he was absent at Conference the society made improvements to the cost of \$100, varnishing the woodwork of the chapel and laying new carpets in the aisles. Pastor Hooper commences his fourth year with good courage, since all bills are paid and the people are full of hope. The pastor's son, a young man of eighteen, is organist and chorister, leading a choir of young people who do very creditable work. Mother Stockbridge, notwithstanding the fact that she has passed her 90th birthday, is a regular attendant on the weekly prayer-meetings, and tarried after the service last Sabbath evening to shake hands with the pastor and the presiding elder.

Haverhill, Nicholsville.—Nicholsville is an outpost of Third Church, and is under the supervision of Rev. J. T. Hooper. Services are held in a small chapel, where the presiding elder met twenty-five persons who are interested in the work. The affairs of the mission were reorganized, subscription cards passed, a financial committee of three appointed, a class-leader appointed by the pastor of the Third Church, and arrangements made for pastoral oversight. The persons present unanimously promised to support the work. J. M. D.

Concord District

Concord, Baker Memorial.—On his return for a third year the people of this church gave Rev. E. C. Strout a royal reception. The Wednesday evening after Conference, April 22, a large company of parishioners and friends from other churches gathered in the chapel, which was beautifully decorated and lighted for the occasion. The newly-appointed presiding elder and wife, with others, assisted the pastor in receiving. Every one seemed delighted to welcome back their old pastor, and pledge him their hearty support. Refreshments were served, while music was furnished by an orchestra. A happier company it would be hard to find. This church is in excellent condition—large congregations, well-attended social services, a Sunday-school at high-water mark, and current bills all paid. Just at Conference time \$1,100 were paid on the old debt. Mr. Strout is a wise planner and hard worker. He is deservedly popular with his people, and has quite a grip on the community at large.

Suncook.—The people of this church are much pleased at the return of Rev. R. Sanderson for another year. The work is in very good condition, and the pastor is taking hold with his usual vigor. A change in the Sunday evening services has been made, at least for a time. A preaching service hereafter will follow the social service of the Epworth League.

Chichester.—Rev. W. B. Patterson, who is supplying the work here, reports several who have expressed a desire to become Christians the past quarter. The first week after Conference this young pastor made twenty calls in this farming community. A good start in pastoral work!

Laconia.—Under the auspices of the Ladies' Aid Society of the First Church a reception was tendered Dr. C. D. Hills and wife, on Friday evening, May 1, at the residence of Mrs. D. B. Nelson, Court St. A large number by their cordial manner, as well as by their hearty words, expressed their pleasure and satisfaction at Dr. Hills' return for a third year's pastorate. A pleasing program was rendered by Mrs. Shepherd, Miss Little, Miss Weymouth, Mr. Putnam and Miss Clearwater. The address of the evening was made by George B. Cox, Esq., who alluded in well-chosen and eloquent words to an acquaintance with Dr. Hills when pastor at St. Paul's Church, Manchester—how he stood for temperance there; he followed his work to the First Church in Haverhill, Mass., thence to Concord, N. H., and said when he heard that Dr. Hills was coming to Laconia, the news seemed too good to be true. Mr. Cox spoke of his scholarship, fine Christian character, and, withal, the perennial youth that made him a pleasing companion for both old and young. As Mr. Cox closed his felicitous remarks, he introduced little Elvina Andreas, who presented Dr. Hills with a beautiful bouquet of American Beauty and bride roses in behalf of the Ladies' Aid Society. Deeply touched, Dr. Hills responded in his usual gracious manner, and was followed by Mrs. Hills, who expressed her sense of gratitude at the kindly appreciation shown by the church. Refreshments prepared under the able direction of Mrs. Carrie L. Raymond were then served. A love-feast was held in connection with the first visit of the presiding elder. The work promises well here.

Concord, First Church.—The Ladies' Aid Society of this church tendered a delightful reception to the new pastor, Rev. James Cairns, and family, in the church parlors, on Wednesday evening, April 23. The rooms were tastefully decorated with evergreen and palms. Music was furnished by Buzzell's orchestra. Mr. Cairns and family, with several friends, received. A large number of parishioners and friends were present from other societies, including pastors of the different churches. Mr. Cairns was truly assured of his welcome to the church and city, and was pledged the hearty support of all his people. Refreshments were

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served. While this people loved the old pastor, they readily take to the new, and are much pleased with the bright outlook, feeling that they were very fortunate to get so able a minister.

Bow and Bow Mills.—Both these churches are pleased with new minister, Rev. E. N. Lar-mour. These rural districts suffer from loss of population by death and removals, but are brave and earnest, trying to build the church even under great difficulties. We prophesy a good year with this pastor and people.

Tilton.—Recently 2 were received into this church by letter and 1 from probation. The church lot on the west side of the house has been nicely graded, and maple trees placed on the grounds and in front of the church. This Sunday-school gave the largest missionary offering last year in the history of the church. The missionary offering in the school, Sunday, May 3, was nearly \$7. Both the Epworth and Junior Leagues support a scholarship in a mission-field. The work here is in excellent condition, and the people were delighted to welcome back Pastor Warren for another year.

Franklin Falls.—Rev. E. C. E. Dorion, with the members of his family, was tendered a very delightful reception on his return for a second year. Rev. and Mrs. C. U. Dunning and various city pastors were present. Mr. Dunning offered prayer, and Mr. N. S. Calkin gave the address of welcome, to which Mr. Dorion responded. An excellent program was rendered, and light refreshments were served. A May breakfast, given by the Ladies' Aid Society, netted over \$130. A Home Department of the Sunday-school was recently organized, with a membership of 83. The pastor's claim was advanced \$100. The year opens with all bills paid to date, and provisions made for the present year. Last year the pastor added 175 calling places to his list. From these reports it is not strange this pastor should be so exceedingly popular.

The Weirs.—The pastor and family have moved into the new parsonage. We are delighted with this new home for the minister, and the way kind friends have helped to furnish it. Sunday evening, May 3, one backslider was reclaimed. A meeting for the boys and girls on Sabbath afternoons, conducted by the pastor's wife, has been organized since Conference. This work is prospering under Pastor G. W. Jones.

Gilford.—This little society is prospering under the leadership of Pastor Vincent. All reports at the quarterly conference were encouraging. A congregation that would be creditable for a Sunday morning, greeted us on a week-night for a preaching service. Pastor and people are happy together.

MAINE CONFERENCE

Lewiston District

East North Yarmouth.—April 9 was an ideal spring day. The ladies served a fine picnic dinner at the parsonage—not for revenue, but for good fellowship. After dinner the quarterly conference was held. The year closes up pleasantly. The vestry is to be enlarged one-half and otherwise improved. Rev. F. Grovener is doing a good work here. It seems too bad to have this cozy and roomy parsonage stand vacant.

Bolster's Mills and South Harrison.—Another of our veterans, Rev. G. W. Barber, has had a good year here. On Monday, April 13, we held a quarterly conference at Bolster's Mills and lectured to a fair audience in the evening. Tuesday was a beautiful day, and Mr. Barber

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took us across the country to Bridgton, the seat of our Conference.

The Conference Session was very pleasant and harmonious. Bishop Andrews' presidency and labors were much enjoyed. He is an ideal Bishop. Rev. C. C. Whidden entertained the Conference in fine style. The Bishop had pleasant quarters at the Bridgton House. The cabinet had a hard grind, but the grists are giving good satisfaction, we think.

Auburn.—This charge is much pleased to have the labors of Rev. J. T. Crosby, and he seems likewise pleased that his lot has fallen among this people. We prophesy a good year.

Buckfield.—This, with three other appointments, is back on this district where it naturally belongs. This is the native town of Hon. John D. Long of Massachusetts. Here he has a summer home. The village hotel is called the Long Hotel. We spent Sunday morning, May 3, here, and preached to between thirty and forty people. We received a generous offering. Here we have an excellent parsonage and a commodious church edifice, with a neat vestry attached. This is a pleasant field for some good preacher with a small family.

Turner.—A brother kindly took us to Turner, where we preached in the afternoon to about twenty people. The young Baptist pastor, Rev. Mr. King, who has just commenced his labors here, assisted in the service. We reciprocated in the evening. Dr. Sprague of the Baptist Church, and a son-in-law of Rev. D. R. Ford, presided at the organ at our service in the afternoon. Here we have a loyal and plucky people who are also pastorless.

Over the Line.—We enjoyed very much being with our brethren of East Maine Conference during most of the session at Newport. We tried to fish in their pond somewhat, and we had some tempting bait, but we were not very skillful in our angling. Our visit was not in vain, however.

Personal.—Rev. Dr. H. E. Foss had a warm reception at our Conferences, and a regular ovation at First Church, Bangor, on Sunday morning, April 26. Extra seats were required. He preached a very able and eloquent sermon.

Drs. J. F. Berry, W. P. Thirkield and F. D. Gamewell were enjoyed very much.

Receptions.—Delightful receptions, with the usual accompaniments of music, speeches and refreshments, have been tendered to Revs. H. Hewitt at Beacon St., Bath, Rev. G. D. Holmes at Hammond Street, Lewiston, and Rev. W. P. Merrill at Brunswick. And there are more to follow.

A. S. L.

VERMONT CONFERENCE

St. Johnsbury District

Changes.—Wherever changes have been made in pastors (only eight in all) the work seems to open auspiciously. The new pastors have been very prompt in entering upon their work, save in the case of Rev. W. H. Atkinson at Walden, who has been hindered in moving by sickness in the family of his wife; but he was on his field May 2 and expects to be at his work from now on. The congregations there were quite up to their usual size on May 3, when the elder was present. On the previous Sabbath Rev. John Thurston preached at South Walden, the pastor not being on the ground, and some of the best judges among his hearers were ready to say they would be pleased with such preaching every Sabbath. A new bell of 1000 pounds weight is soon to be put in the tower of the South Walden church. The building is something like eighty years old, and has never as yet swung a bell, though built with a strong tower for that purpose. Abundant snowdrifts are yet in sight from the old church. We have maple sugar on some of it at St. Johnsbury this evening (May 7).

St. Johnsbury secured the services of Dr. Dunham, of Delaware, O., after the close of the New Hampshire Conference, where he conducted

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If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

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daily pentecostal meetings. Six churches in St. Johnsbury united with the Methodist in sustaining service for ten days. The crowds did not come, but every service was helpful, and vital truths were cogently and lovingly presented. Dr. Dunham adheres strenuously to pentecostal topics, and has a way of presenting convincingly the themes which he discusses. He has, perhaps, hardly caught the gait—the plod-trot—of New England, but possibly that would be of no advantage to him or the work. He stops for a little with Rev. F. H. Roberts at Brownville this week.

Many friends at St. Johnsbury were greatly shocked and pained by the intelligence of the death of Mrs. G. W. Hunt at Echosburg Falls. By her thousand cheerful, loving, helpful though quiet ways she won the warm affection of all who really knew her here. It is said that her daughter, Ruth, leaves her position in the Fairbanks office at St. Johnsbury to become home-keeper for her father.

East Burke.—The new pastor, Rev. Geo. W. Manning, finds a favorable opening. The congregation, as well as the Sunday-school, is one of the best among our average country charges, and the general thrift and enterprise of the town render it a much more desirable location than it has been in former years. Mr. Manning was a little embarrassed by the delay of his goods on the railroad, and some considerable damage to the same is reported; but all are settled now in the new home, and soon the vexation and loss will be reckoned off.

Lunenburg.—Rev. C. W. Kelley reports courageously from Lunenburg. He with his parents made better time in changing than the average young people, and they were all on hand for the first Sabbath, though his former charge was the farthest from the seat of Conference of any save possibly one or two in the extreme south.

Personal.—Several of the preachers were a little off in health after Conference. Rev. J. Hamilton, of Danville, was "housed" for a few days; also Revs. I. P. Chase and J. E. Knapp. The latter was kept in at the first by force of law, he having stumbled in upon certain parishioners just before Conference who were later adjudged to have been afflicted with small-pox. Last week he suffered a severe attack caused by inflammation of the liver, entailing heart complications. Rev. S. G. Lewis took his service last Sunday, and will do so on May 10, while Dr. M. V. B. Knox, of South Dakota, preaches for him at Barton Landing. Rev. W. R. Mather, of Lyndon, is off with a somewhat similar attack, but it may be hoped, not so serious. His brethren generously voted him a two weeks' vacation, to be taken at such time as he might elect. This action was taken at the session of the first quarterly conference, at which a most hopeful outlook for the year was developed. The church at Lyndonville is being repainted, and some slight interior repairs are also contemplated.

J. O. S.

N. E. SOUTHERN CONFERENCE

New Bedford District

Taunton, Central.—Some time since, this church was thoroughly renovated at an expense of \$1,500. Now a wonderful transformation has taken place in the parsonage. The parlors and hall have been newly painted and papered, and new carpets laid throughout, including hall and stairway. Lesser repairs have also been made, all at the cost of about \$200. The King's Daughters and Sons, Ladies' Social Circle, and Mr. C. F. Foster (a business man of the city and a member of the congregation, who recently gave a new stove for one of the church parlors) were the parties to whom the church is indebted for these improvements. The church and parsonage are now in excellent condition. Rev. W. A. Luce is pastor.

Taunton, First Church.—On the last Sunday in April Dr. O. S. Baketel was in the city visiting his son (a member of the staff at the Hospital for the Insane) and preached in the morning and made his first Sunday address in his new office of New England field secretary of the Sunday School Union. At the May communion the pastor, Rev. C. Harley Smith, received 8 persons on probation and 2 by certificate. Dr. Geo. M. Hamlen assisted in the service. Though there were twice as many stormy Sundays last Conference year as the year preceding, there was an average of eleven more books per Sunday drawn from the Sunday-school library. The finance committee of the church has met with success in securing new and increased weekly-offering pledges for the new year.

West Dennis.—The pastor, Rev. C. W. Ruoff, upon his return from Conference, treated his people to an exceedingly bright and interesting account of the Conference session. Beginning with the opening exercises, he took his audience through all the varied services, giving a resume of some of the more notable sermons and addresses, especially the Bishop's masterly discourse. This service proved a profitable and interesting one to all present.

East Bridgewater.—A public reception was recently tendered Rev. C. H. Ewer, the new pastor of this church. The affair took place in the vestry, which was handsomely decorated. On a raised platform were seated Rev. and Mrs. C. H. Ewer, Rev. W. I. Ward, presiding elder of the district, Mrs. Frank Fisher and Charles Cole. Over the platform was a canopy of red, white and green crepe paper, arranged in a pretty manner. On the front of the canopy were hung three bells, denoting welcome. The decorating was the work of Fred Morse, of the Fraser Dry Goods Co., Brockton. W. H. Taylor, president of the board of trustees, assured the new pastor of the hearty support of the members of the church and community. Rev. W. S. A. Miller, of the Union Congregational, and Rev. C. E. Ordway, of the Unitarian Church, gave addresses of welcome. Mrs. Edna

Morris rendered violin solos, and Fred Blake sang. Rev. and Mrs. Ewer were assisted in receiving by Mr. and Mrs. Frank Fisher, Mr. and Mrs. Charles Cole, Miss Margaret Blake, and Wm. H. Taylor.

Vineyard Haven.—At the reception extended to Rev. John Pearce and family by this church about 135 persons were present. Mrs. G. W. Eldridge and Mrs. W. S. Swift assisted in receiving. After the friends had been introduced, words of welcome were spoken by representatives of the official board, the Sunday-school, the Epworth League, the Ladies' Aid Society, Rev. Mr. Fish on behalf of the Baptist Church, and others. A chorus of young ladies sang with pleasing effect. The pastor then happily responded to the welcome given, and afterward a collation was partaken of, consisting of ice cream and fancy wafers.

Plymouth.—Easter Sunday was one of inspiration to this church. The pulpit was beautifully decorated with evergreen and Easter lilies. Fine programs were rendered both in the morning and at the vesper service. At the latter the instrumental music consisted of violin, 'cello and organ, while the vocal included solo and quartet. It was found necessary to open the lecture-room to accommodate the large congregation present. The third year of Rev. J. A. L. Rich's pastorate with this church opens auspiciously.

Sandwich.—On Monday evening, May 20, a reception was given to Rev. and Mrs. C. L. Griswold, when more than one hundred persons greeted the pastor and wife. The occasion was under the auspices of the Epworth League and Ladies' Aid Society. By the use of rugs and easy-chairs the vestry had been transformed into a drawing room, and the tasteful decorations about the platform made the place look exceedingly attractive. Mr. and Mrs. Griswold were assisted in receiving by Miss Grace Irving, Mrs. J. C. C. Ellis, and Mr. and Mrs. H. L. Chipman. Words of welcome were extended by representatives of the different societies of the church, and also by the pastors of the Unitarian and Congregational churches. Solos were sung and the Wilkinson orchestra rendered several selections. At the close of the formal exercises light refreshments were served.

Brockton and Vicinity

Brockton, Central.—This church gladly welcomed the return of Rev. Julian S. Wadsworth, and the interest manifested during the last year continues. On Easter morning several united with the church by letter and on proba-

tion. At the morning service, May 8, 18 were received in full and 1 on probation.

Brockton, South St.—Notwithstanding the moving away of some of this church to neighboring towns, the attendance at the services is increasing. On May 3, the pastor, Rev. S. E. Ellis, received 7 on probation. The Men's Bible Class, which is under the leadership of the pastor, is an interesting and successful feature of the church work.

Brockton, Franklin Church.—The pastor, Rev. A. W. C. Anderson, has taken up the work for another year. On the first Sunday of the year 7 were baptized and 4 asked for prayers. There is an increase in attendance at the services.

Whitman.—The work here has a promising outlook. The pastor, Rev. H. W. Brown, has returned, and began the year by baptizing, on Easter, 1 infant and 6 adults, and received 1 on probation and 1 in full.

South Braintree.—The efficient work that was done by pastor and people last year gives the church bright prospects for the coming year, for their pastor, Rev. A. E. Legg, is to remain. Congregations are large. On May 3, 4 were received by letter.

CHURCH REGISTER

HERALD CALENDAR

Norwich District Ministerial Association at Thompsonville, June 8-9

POST OFFICE ADDRESSES

Rev. Jesse Wagner, 122 Brown St., Waltham.
Rev. Otis Cole, Hedding, N. H.

NOTICE.—Ministers with small families, or single men, are needed to supply four or five charges on Lewiston District, Maine Conference. We solicit correspondence.

A. S. LADD, P. E.,
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If Your Physician

prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

Marriages

CLARK - DALE.—At the Methodist Episcopal parsonage, Orrington Centre, Me., on May 2, by Rev. S. O. Young, David D. Clark, of Brewer, Me., and Jessie Dale, of New Brunswick, Canada.

Deaths

TOURTELE.—In Watertown, May 4, at the residence of the late Samuel Walker, at the age of 86, Sarah A., widow of the late Daniel Tourtele.

The M. E. Church of Chatham, Mass., has recently introduced the Individual Communion Cup. The service was presented to the church by Mrs. Kent in memory of her mother, Mrs. Charles Jones, and was made by Reed & Barton, Silversmiths, Taunton, Mass.

W. H. M. S.—Boston District will hold an all-day meeting at Natick, Friday, May 22. Sessions at 10.30 a. m. and 2 p. m. Corresponding secretaries of auxiliaries will bring or send reports. The young people's work will be given special prominence. Mrs. J. M. Leonard, Conference president, will be present and address the meeting in the afternoon; also Prof. Harriette Cooke and other speakers.

Lunch, 15 cents. Electric from Park St. Subway, or trains from South Terminal.

MRS. E. L. HYDE, Dis. Sec.

W. H. M. S. - MAINE CONFERENCE.—Miss Flora V. Lord, 408 Forest Ave., Portland, will fill the vacancy for remainder of year caused by the resignation of Mrs. E. O. Thayer as treasurer of the Maine Conference Woman's Home Missionary Society.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion.

A RARE OPPORTUNITY.—A friend has offered to guarantee the expenses of a traveling companion for Bishop Hartzell during his coming episcopal tour in Africa. The stipulation is that the man shall have some medical experience, be a Christian, a friend of missions, and willing to co-operate with the Bishop in his correspondence and work, so as to relieve him as much as possible from physical strain. If a stenographer so much the better. The Bishop accepts this as another of the many evidences of providential leading and help in his work. He wants to sail not later than June 1, and will return in April, 1904. He will be glad to correspond with any who may feel divinely led to

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Intending purchasers will find every requisite in this line, whether in Dinner Sets, Toilet Sets, Lamps, and Glassware, in sets or matching up old sets, all grades, from the ordinary low cost to the finer grades.

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Monograms, crests and decorations for Yacht services, done to order.

We would also suggest that now is a good time to order matchings for your China and Glass for your city home, that it may be ready for delivery when you return in autumn, as considerable time is required for importation.

Historical Plates. We have recently added several subjects to our series. Harvard College Gate - Monticello, Home of Jefferson - The Chew House, Germantown, Phila. - Elmwood, Cambridge - et al. A booklet of half-tone cuts will be mailed free on application.

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Mayflower, May 21, 5 p. m.

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How Some of Our Readers Can Make Money

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9 any day for the last six months. The Mound City Dish-washer gives good satisfaction, and every family wants one. A lady can wash and dry the dishes without removing her gloves, and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders, and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

ARREST IT - \$50 REWARD

A bottle of Ec-zine will be sent free to every reader of ZION'S HERALD who is suffering with any kind of skin diseases or eruptions, Eczema, Blind or Bleeding Piles, Blood Poison, Fever Sores, Cold in the head or lungs, Tonsillitis, Diphtheria, Pneumonia, Rheumatic Pains, Small-pox, or any other germ diseases or sores of any name or nature.

\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies and send for free sample of Ec-zine, which always gives relief and permanent cure. The Ec-zine Company, F. 425 Ashland Building, Chicago.

HAVE YOU GALL-STONES?

Do you ever suffer from gall-stones or bilious colic? If you do, you know that it comes very unexpectedly. The So-Safe Intestinal Remedy has proven efficacious whenever taken; no need of a knife. Two doses accomplish the purpose. Correspondence invited. Testimonials will be furnished on application. Remedy sent postpaid on receipt of price, \$1.50. JOSEPH L. REED, & Z. P. FLETCHER, M. D., 262 Prospect Place, Brooklyn, N. Y.

apply to go in the capacity indicated. Address him at 160 Fifth Avenue, New York city.

W. F. M. S. — The ladies of the Woman's Foreign Missionary Society are highly favored in securing the services of Mrs. C. H. Hanford, secretary of New England Conference, for an itinerary in Maine and East Maine Conferences from May 23 to July 3. Those desiring her services should apply to Mrs. H. A. Clifford, South Portland, for Maine, or to Mrs. D. B. Dow, Oldtown, for East Maine.

JULIA F. SMALL.

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A NOTEWORTHY LECTURE

The United States Navy
The Old and the New

By

CHAPLAIN DAVID HOWARD TRIBOU, U. S. N.

Chaplain Tribou is the Dean of the Corps of Chaplains in the United States Navy, having been appointed by President Grant, February 5, 1872. He has served on board some of the best known of the ships of the Old and the New Navy, including the Colorado, the Hartford, the Powhatan, the New York, the Iowa, and the Wisconsin.

During his thirty years of service he has had a large acquaintance with the officers and men who have helped to make naval history. Familiar with the traditions of the sea and the history of the Navy, few men have had such ample opportunities to gather material for a lecture such as Chaplain Tribou has been delivering to crowded houses during the last six years.

The pictures have been selected from a wide field, and many of them cannot be duplicated. Neither time nor money has been spared in keeping the lecture up-to-date and down to facts.

Among the seventy-five pictures shown in the lecture are those of famous ships such as the Constitution, the North Carolina, the Congress, the Merrimack, the original Kearsarge, the Olympia, the New York and the Oregon; and among commanders, the portraits of Commodores Hull and Decatur, Admiral Farragut, Rear Admiral Philip (the "Great Heart" of the Navy), and many others. There is a happy combination of slides designed to show the material and personnel of the Navy from its beginning down to the present time.

The Boston Art Club, University Club, Old Dorchester Club, Thursday Evening Club, Y. M. C. Association and Y. M. C. Union, as well as the managers of lecture courses in many of the suburban towns, will testify to the interest which has marked the evenings when Chaplain Tribou was the speaker and the Navy was his theme.

EAST GREENWICH ACADEMY. — Rev. Thomas Tyrie, pastor of First Church, Fall River, will preach the Conference sermon at East Greenwich Academy, Sunday, June 21. Rev. Edwin H. Hughes, Ph. D., president-elect of De Pauw University, will deliver the Commencement day address, Thursday, June 25.

L. G. HORTON.

KEEP THE BALANCE UP

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and endurance.

SPECIAL NOTICE — The fund started at our last session to make the New England Conference a corporate member of the General Theological Library (at 55 Mt. Vernon St., Boston), is nearly completed; and a small subscription from those who have already spoken to the committee will be sufficient. Let these and the pledges already made be forwarded at once to REV. SETH C. CARY, Winchendon, and this very appropriate work will be finished up before the summer vacation.

If Tired, Restless, Nervous,

take Horsford's Acid Phosphate. It quiets and strengthens the nerves and brain, restores the appetite and induces refreshing sleep. Strengthens permanently.

CHILDREN'S DAY PROGRAM. — The title of the program provided this year by Secretary McDowell of the Board of Education for Children's Day is, "School Days Old and New," and is a fitting recognition of the Wesley anniversary. The program gives glimpses of Wesley at Epworth Rectory, at Charterhouse School, and at Oxford University. It shows pictures of the Charterhouse School, of Wesley in cap and gown at the age of twenty-three, of Wesley's rooms at Lincoln College, and of the famous Holy Club. The supplement contains material for the most interesting symposium on the subject, "Why Go to College?" and a delightful exercise based upon the Wesley motto: "Do all the good you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can," to gether with other exercises. The music is of a very high order, and will be popular. The program and supplements can be ordered from the nearest Book Concern. Following the example of the other Boards, the program this year is sent free to all schools which apply for it. Pastors and superintendents are urged to make immediate application.

Among the later subjects of historical plates produced by Jones, McDuffee & Stratton are Harvard College Gate, Monticello, home of Jefferson, the Chew House, Germantown, Phila., the Old Fence at Yale and the Old Corner Book store, making over sixty subjects which this firm have brought out from the old Josiah Wedgewood Pottery in Staffordshire, during the past fifteen years, and they have been sent to all parts of the civilized world.

A NEW FIRM

It will be remembered by our readers that at the last session of the New England Conference Rev. W. A. Thurston was permitted to withdraw at his own request from the ministry that he might engage in business. This action was speedily followed by the formation of the firm of The Houghton-Thurston Co., who have opened attractive offices in the United States Trust Building, 80 Court Street, where they will be pleased to see their friends. Mr. F. E. Houghton, the senior partner, has had an extended experience in the handling of mining securities and their friends predict for the new firm a successful career.

PLAN OF EPISCOPAL VISITATION
FOR 1903

Part II — July-December, 1903

CONFERENCES IN THE UNITED STATES
(CHRONOLOGICAL)

Conference	Place	Time	Bishop
Alaska Mission,			Cranston
Kalspell Mission, Kalspell, Mont.,		July 30	McCabe
N. Montana Miss., Fort Benton,		Aug. 5	McCabe
Wyoming Mission, Newcastle,		" 6	Cranston
Montana, Livingston,		" 13	McCabe
Utah Mission, Park City,		" 18	Cranston
Nevada Mission, Loyalton, Cal.,		" 20	Hamilton
Colorado, Denver,		" 26	Cranston
Western Swedish, Saronville, Neb.,		" 27	McCabe
Idaho, Boise,		" 27	Hamilton
Des Moines, Indianola, Ia.,		Sept. 2	Mallalieu
N. W. Indiana, South Bend,		" 2	Joyce
Columbia River, Spokane,		" 2	Hamilton
West German, St. Joseph, Mo.,		" 3	Merrill
Black Hills, Deadwood, S. D.,		" 3	Andrews
West Wisconsin, Chippewa Falls,		" 3	Foss
Norweg'n & D'n's, Racine, Wis.,		" 3	Goodsell
Calif. German, San Francisco,		" 3	Cranston
Pac. Japan Miss., San Francisco,		" 4	Cranston
Central German, Cincinnati,		" 9	Walden
Iowa, Muscatine,		" 9	Mallalieu
Cincinnati, Cincinnati,		" 9	Fowler
Indiana, Indianapolis,		" 9	Joyce
Erie, Warren, Pa.,		" 9	McCabe
California, Pacific Grove,		" 9	Cranston
St. Louis, Germ., Pekin, Ill.,		" 10	Nerrill
N. W. Nebraska, Valentine,		" 10	Andrews
N. Swed. Mis. Conf. Marinette, Wis.,		" 10	Foss
Central Swedish, Chicago,		" 10	Goodsell
N. Pac. Ger. Miss., Davenport, Wash.,		" 10	Hamilton
Chicago, German, Milwaukee,		" 16	Merrill
Nebraska, Lincoln,		" 16	Andrews
Wisconsin, Green Bay,		" 16	Foss
Detroit, Flint, Mich.,		" 16	Walden
N. W. German, Charles City, Ia.,		" 16	Mallalieu
Illinois, Quincy,		" 16	Fowler
Kentucky, Covington,		" 16	Joyce
Central Ohio, Findlay,		" 16	Goodsell
North Ohio, Norwalk,		" 16	McCabe
South'n California Los Angeles,		" 16	Cranston
Northern German St. Paul, Minn.,		" 17	FitzGerald
W. Nor. & Danish, Tacoma, Wash.,		" 17	Hamilton
North Nebraska, Fremont,		" 23	Andrews
Michigan, Jackson,		" 23	Foss
Southern Illinois, Mt. Vernon,		" 23	Walden
East Ohio, Akron,		" 23	Mallalieu
Upper Iowa, Cedar Rapids,		" 23	Fowler
Holston, Knoxville, Tenn.,		" 23	Joyce
Genesee, Olean, N. Y.,		" 23	Goodsell
Central Illinois, Monmouth,		" 23	McCabe
Puget Sound, Tacoma, Wash.,		" 23	Hamilton
North Dakota, Wahpeton,		" 24	FitzGerald
Arizona Mission, Tempe,		" 24	Cranston
Ohio, Portsmouth,		" 30	Merrill
West Nebraska, Lexington,		" 30	Andrews
Oklahoma, Guthrie,		" 30	Walden
West Virginia, Huntington,		" 30	Mallalieu
Minnesota, Redwood Falls,		" 30	Fowler
East Tennessee, Morristown,		" 30	Joyce
Cent. New York, Canandaigua,		" 30	Goodsell
Oregon, Salem,		" 30	Hamilton
North Minnesota, Duluth,		Oct. 1	FitzGerald
Rock River, Aurora, Ill.,		" 7	Andrews
Pittsburg, Pittsburg,		" 7	Mallalieu
North-west Iowa, Sioux City,		" 7	Fowler
Blue Ridge, Smith's Ch'p., N. C.,		" 7	Joyce
N. M. Span. Miss., Albuquerque,		" 8	Walden
Cent. Tennessee, Dickson,		" 8	Goodsell
N. M. Eng. Miss., Albuquerque,		" 9	Walden
Dakota, Aberdeen,		" 14	Fowler
North Carolina, Greensboro,		" 14	Joyce
Tennessee, Martin,		" 16	Goodsell
Atlantic Mission, Ells' b'ch City, N. C.,		" 21	Joyce

Austin, Fort Worth, Tex.,	Nov. 26	Walden
South Carolina, Sumter,	" 26	FitzGerald
Southern German, Perry, Tex.,	Dec. 2	Walden
Alabama, Anniston,	" 2	Foss
Savannah, Brunswick,	" 2	FitzGerald
Texas, Houston,	" 9	Walden
Central Alabama, Birmingham,	" 10	Foss
Atlanta, Covington, Ga.,	" 10	FitzGerald
West Texas, San Antonio,	" 16	Walden
Mobile, Union Sp'gs, Ala.,	" 17	Foss
Georgia, Ellijay,	" 17	FitzGerald

FOREIGN CONFERENCES

Japan, Nagoya,	June,	Moore
South Japan, Nagasaki,	June,	Moore
North Germany, Zwickau,	June,	Vincent
South Germany, Forzheim,	June,	Vincent
Switzerland, Neuchâtel,	June,	Vincent
Denmark Miss., Bornholm,	July,	Vincent
Norway, Horten,	July,	Vincent
Sweden, Helsingborg,	Aug.,	Vincent
E. Cent'l Africa, Umtali,	Aug.,	Hartzell
Finl'd & Pet'r'ab', Tamerfors,	Aug.,	Vincent
Malaysia, Singapore,	Sept.,	Warren
Poochow, Poochow,	Nov.,	Moore
Hinghua, Hinghua City,	Nov.,	Moore
South India, Kolar,	Dec.,	Warren
W. Cent'l Africa, St. Paul de Loando,	Dec.,	Hartzell
Central China, Nanking,	Dec.,	Moore
Bombay, Bombay,	Dec.,	Warren

By order and in behalf of the Board of Bishops,
J. N. FITZGERALD, Sec.

OBITUARIES

My work on earth is well-nigh done;
I wait the setting of the sun.

I hear the surging of the sea
That beats upon Eternity.

I see far off the shadowy realm,
And thither turn the trembling helm.

The winds, that blew so cold and drear,
Grow softer as the end draws near.

The distant gleams of silver light
Relieve the darkness of the night.

There stand upon the misty shore
Faint forms of loved ones gone before.

The voice that once said, "Peace, be still,"
Now whispers softly, "Fear no ill."

I sail alone, yet not alone;
The Saviour takes me for His own.

I wait His greeting when I land;
I wait the grasp of His loved hand.

— Bishop Clark.

Carter.—Rev. Ira Carter, whose death occurred, from pneumonia, in Cambridge, Mass., March 20, 1903, was born in Corinth, Vermont, Jan. 11, 1817. He was of Puritan ancestry, being descended from Thomas Carter, who came from England in the ship "Planter" in 1630 and settled in Salisbury, Mass. His mother, Fanny McAllister, was of Scotch-Irish stock that settled in New Hampshire.

Mr. Carter received his early education in the public schools of his native town and later in Newmarket Academy and Newbury Seminary. When in Newbury he became a member of the class in theology started by Prof. Baker, afterwards Bishop. This was the beginning of what is now the Boston University School of Theology. After Mr. Carter's removal to Cambridge two years ago, he was an honored visitor to the School. It was a touching testimonial to the esteem in which he was held, as well as a memorial to his early connection with the School, that at his death a committee of students was sent to act as pall-bearers at his funeral. Six of them bore his body to the Harvard Street Methodist Episcopal Church, where appropriate services were held on Sunday, March 22, Rev. F. J. McConnell, the pastor, officiating. Memorial services in charge of Rev. W. A. Baker and Rev. M. V. B. Knox were also held at Wahpeton, North Dakota, where the body was taken for burial.

The early ministerial life of Mr. Carter was spent in New Hampshire and Vermont. He joined the New Hampshire Conference at Westfield, Vt., in 1845, was ordained deacon by Bishop Elijah Hedding at Barre, Vt., July 9, 1848, and elder by Bishop Edmund S. Jones at Claremont, N. H., May 6, 1855. His appointments were Guildhall and Bloomfield, Westfield, Londonderry, Woodstock and Bridgewater, in Vermont; Unity, Wilmot, Moultonboro and Dublin, Walpole, Stratford, Tuftonboro and Wolfboro, and South Acworth, in New Hampshire. His pastorate at Wilmot was blessed with a great revival. At Stratford he built a church, and at Tuftonboro a parsonage. In 1859 he located. In 1867-'68 he was steward of Newbury Seminary, from which place he removed to Windsor, Vt. and for five years supplied at South Reading, once Felchville. He then moved to West Windsor, where he resided six years.

In 1882 Mr. Carter moved to North Dakota, locating in Wahpeton. He preached at various places, often in schoolhouses and sometimes in dwellings when there was no church. He was always successful. It was largely due to him that the beautiful church at Fairmount was

built. He took great interest in the prosperity of the church at large. He was just as faithful in his attendance and service under the weight of fourscore years as in his pioneer work. He celebrated his eightieth birthday by preaching to a large and appreciative audience in his home church at Wahpeton. His last sermon was delivered when he was eighty-three.

In 1847 he married Elizabeth Shedd, of Springfield, Vt., who from that time shared with him the hardships and triumphs of itinerant life. Their golden wedding was celebrated at Wahpeton, August 31, 1897. She went to the Homeland two years ago. All that their devoted children and grandchildren could do to make life pleasant in their declining years was done, but both were ready when the Heavenly Father called.

Four children are left: Edmund H., of Wahpeton, North Dakota; Albert J., of Springfield, Vt.; Mrs. George K. Persons, of Cambridge, Mass.; and Mrs. James A. Strachan, of the North Dakota Conference.

Mr. Carter lived a beautiful life. His vision was broad, his piety deep. Sweet-spirited and genial, loyal to his convictions and faithful in duty, he always won respect and love. His death was like his life—happy, trustful, peaceful. J. H. K.

Bickford.—Mrs. Joanna S. Bickford was born May 17, 1831, and died at her home in Portland, Maine, March 8, 1903, falling sweetly and peacefully asleep in Jesus amid friends who would have longer kept the dear one in their midst, but with resignation surrendered her into the tender embrace of her loving Heavenly Father.

Mrs. Bickford, in the year 1850, under the labors of Rev. John Hobart in the then village of Saccarappa (now city of Westbrook), gave her heart to God and her life for service in the Methodist Episcopal Church, and remained a steadfast Christian and a lover of the church till the close of life. She had the spirit of both Martha and Mary. She loved the place of prayer, and seldom failed to bear her testimony to the saving grace of God and to her delight in fellowship with the saints; but she was also ever foremost in ministering to the sick and comforting the sorrowing. She carried an open hand in charity, and supported the church almost to prodigality. Her home was a retreat for her ministers, whom she held in highest esteem for their works' sake.

The recent loss of a husband and daughter was a great shock to her sympathies, but she leaned still harder on the all-supporting Arm, and came to her last hours with an unflinching faith in her Saviour. She had, beside the comforting friendship of her Christian friends in those weeks of waiting for the call home, the loving and constant ministry of a dear daughter and son, who made her last days sunny by their ministries; and they laid the sacred dust away not as those who have no hope.

Of her own father's large family she leaves an only sister, who awaits in hope the glad reunion above. The writer, who for thirty years has known Mrs. Bickford well, and shared in her kindly ministries, bears testimony to the excellency of her Christian character and her devotion to the cause of the Master.

J. LUCE.

Stansfield.—Mrs. Ruth Jennie Stansfield, wife of George Stansfield, and daughter of Alfred K. and Sarah Spinney, was born in Central Argyle, Nova Scotia, Aug. 3, 1873. She came to Sanford, Me., in 1890, and married George Stansfield, May 30, 1891. Shortly after her marriage she had a severe attack of rheumatism, which left her with a weak heart. This became complicated with Bright's disease, and ended in her death, April 17, 1903.

Mrs. Stansfield was a sincere and faithful follower of Jesus. She was converted when but a child, and joined the Freewill Baptist Church. When she came to Sanford fourteen years ago she united by certificate with the Congregational Church, and afterward joined the Bodwell Street Methodist Episcopal Church, of which she was a member at the time of her death. By her humble, cheerful and beautiful Christian character she endeared herself to a large circle of friends. She was a member of the Ladies' Circle, of the Woman's Christian Temperance Union, and a teacher in the Sunday-school. She was an active worker in all these organizations, but her chief interest was in the work of the church, which she attended as long as she was able. Her sweet, tender, and radiant

spirit has slipped away, but her life will not be forgotten. Her mother died when she was but three years old. Her father, who resides in Sanford, survives her. Her husband mourns the loss of a loving and devoted wife, and the three children—Percival, Gladys and Grace—miss the kind ministrations and affection of one of the best of mothers.

The funeral was largely attended, and the affectionate parting evinced the strong hold this woman of a pure and stainless life had upon her friends. A. HAMILTON.

Newcomb.—Mrs. Harriet Newcomb, wife of the late Hosea Newcomb, died in Waitsfield, Vt., March 17, 1903, aged 97 years and 8 months. She was born in Roxbury, Mass., the daughter of Theophilus and Anna Fisk Bixby.

At an early age she went to Fayston, Vt., and when nineteen years old was one of twenty-five young people to become converted and unite with the Methodist Episcopal Church. Rev. S. D. Caboon was the preacher in charge. From then till death she was a zealous Christian, "fervent in spirit, serving the Lord." She was the mother of five children, who were reared in the nurture and admonition of the Lord, and all lived to maturity: Dan, a physician of Ocean Grove, Miss.; George B., with whom she lived in late life, until his death; Mrs. L. M. Shepherd, of Minneapolis; D. C. Newcomb, of Atchison, Kansas, who was delegate to the General Conference in 1892 and 1900; and Mrs. Harriet Malona Becker, deceased.

Her funeral was attended by Rev. C. S. Nutter, D. D., of St. Albans.

Mrs. Newcomb was always loyal to the doctrines and discipline of the Methodist Episcopal Church, and was conversant with all its changes, achievements, and advancement. She was, also, an almost life-long reader of ZION'S HERALD. In the last two years she read the New Testament through by course nine times. Her mind was clear and memory good up to the date of her last illness, and she was ever ready in social meetings or in friendly conversation to testify to the power of Jesus to save, to sanctify, and to direct in the way of righteousness. A. B. B.

Wilkins.—Lucy A. Wilkins was born in Lunenburg, Mass., and died in Brookline, N. H., April 21, 1903. Her church home was in her native place, and her body was brought there for burial. She was 76 years, 6 months, and 16 days old.

Miss Wilkins was born of the Spirit at a meeting in the Methodist parsonage more than fifty years ago, under the pastorate of Rev. John S. Day. She was a "good and faithful servant" of the Lord Jesus Christ, seldom missing a church service, though burdened by severe physical infirmities. With limited means, yet she was very generous toward the support of all church interests.

She was the youngest of twelve children. She spent her later years with a niece in Brookline, Mrs. Helen Wilkins Lawrence, who contributed in every way to her comfort. Miss Wilkins was a charter member of the local W. O. T. U., and at her burial the members very thoughtfully decorated her last resting place with arbutus and lilies. The words of the Master are

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peculiarly applicable to this gentle Christian woman: "She hath done what she could."

Amadon.—When, on January 11, 1903, Mrs. Mary M. Amadon departed this life, not only the Methodist Episcopal Church of Staffordville, Conn., but the entire community, felt the loss. She was born in Stafford, Conn., Jan. 23, 1836.

She was married to Samuel B. Amadon forty-eight years ago. She united with the Methodist Episcopal Church of Staffordville in January, 1860. In this relationship she was always active. The spiritual welfare of the church claimed a great deal of her energy, and she made it a rule of life to be active in all meetings. Often was her voice heard in prayer, and she always gave a testimony that had a ring of soundness and betokened a rich experience. Her labors for the church were unceasing, even up to the time when she could not venture out of her home. Her power to untangle difficult problems and to set discouraged ones in the way of hope was remarkable. Her influence will ever live in those who survive her, and her memory will always be precious.

On that day when she was laid away from mortal eyes were gathered a great company of relatives and friends who came to mourn with her husband, who has sustained such a loss. The funeral services were conducted by Rev. Frank W. Gray, who made a short address. Interment was made in Hillside Cemetery in the town of Stafford, Conn.

FRANK W. GRAY.

Newcomb.—Mrs. Phebe Josephine Newcomb, wife of Mr. Thomas Newcomb, of Medford, Mass., ended her earthly pilgrimage and entered the rest of the redeemed, March 25, 1903.

She was married, April 18, 1846. Highly esteemed and honored, this devoted pair were permitted to celebrate their golden wedding, April 23, 1896.

Mrs. Newcomb's early life and training were under Unitarian influence; but shortly after her marriage, under the pastoral care of Dr. Miner Raymond, like Lydia of old, her heart was opened to receive the truth as it is in Jesus. She became a member of the Methodist Episcopal Church, and for fifty-eight years, in its communion, has humbly walked with God. She was one of God's jewels, "a gem of purest ray serene."

Though never of a vigorous constitution, yet she shunned no duty, shrank from no cross, but, meekly and cheerfully, went about the Master's business—"serving with careful Martha's hands and loving Mary's heart." The ministers and members of the Medford Methodist Episcopal Church and a still larger circle of cherished friends love to think of her hospitality, her courtesy and kindness. They mourn her departure, but gratefully bless God for the influence and example she has left behind.

Her husband and daughter deeply mourn their loss; but their faith and hope in an ever-present Saviour is their strength and consolation. They rest in His promise: "Your sorrow shall be turned into joy, and your joy no man taketh from you."

Her funeral was attended in the home so long brightened by her presence. Her pastor, Rev. F. T. Pomeroy, conducted the exercises of the hour; while three other ministers, who were her pastors in days gone by, were present and esteemed it a sweet, sad privilege to take part in the services.

E. STUART BEST.

Prince.—Mrs. Jane N. (Davis) Prince was born in Keenebunkport, Me., Feb. 26, 1813, and, at the advanced age of 87, passed peacefully away from the pain and sufferings of this life, April 3, 1903.

On Sept. 14, 1840, she was united in marriage with Ammi C. Prince. A few years after their marriage her husband yielded to the call of the Master and entered the ministry. In 1851 he joined the East Maine Conference, and for forty-three years she was the companion of one

of the most able, devoted, self-sacrificing men the world has ever known. During all these years she shared with her husband the joys and sorrows, hopes and disappointments, privations and luxuries, of the itinerant ministry.

Being of rather a delicate constitution, her health soon gave way, and for forty-three years she has lived the life of an invalid, shut in and denied the privileges of society, for which by nature she seemed eminently fitted. Confined to her couch the greater part of the time, yet, being of a buoyant and cheerful disposition, she bore her troubles with remarkable resignation and fortitude. No gloomy shadows hovered about her sick chamber. Converted during her early married life, she united with the Methodist Episcopal Church, of which she was a worthy and faithful member until called to the "membership of the church triumphant," which is without spot before the throne of God." Friday, April 3, 1903, about 8 o'clock in the morning, "God's finger touched her, and she slept." The gates were opened and she entered into rest. God's chariot swung low, she stepped in, and, leaving the earthly house in which she had suffered so long and patiently, she passed "at God's commandment through the shadowy gates, to reach the sunlight of the eternal hills."

She was the mother of four children. Josephine, the youngest, when but a mere child passed to the better life from the parsonage at Searsport, Me., in 1859. Three remain to cherish her memory—to "arise up and call her blessed." Rev. Morris W. Prince, D. D., early entered the ministry, and is now holding an important position in Dickinson College. Her two daughters live in Warren, Me.—Martha, widow of the late J. M. Studley, and Isadore D. Prince, a ministering angel indeed, who with the most tender care has been a constant attendant upon her mother all the days of her life. Of her it may truthfully be said: "Many daughters have done virtuously, but thou excellest them all."

One by one this beautiful family are passing on to the better country, from whose shores no traveler ever returns. With us, as with these children, it is a blessed hope, a comforting belief, yes, a happy conviction, that it is not all of death to die—that it is but an entrance into eternal life.

L. L. HANSCOM.

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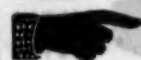
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George Adam Smith at Yale

Continued from page 585.

by Christ and patiently and loyally follow the path where His steps have marked the way.

In Marquand Chapel

The address of Dr. Smith given here on Monday, May 4, was quite informal in character. The occasion was the daily chapel service of the school, and there were present, in addition to professors and students, only a few friends of the school, mostly clergymen of the city. Dean Sanders happily introduced the speaker as a personal friend, not only of those who had enjoyed his acquaintance during his former visits at Yale, but quite as truly of the entire audience, who were constantly using his very helpful writings.

Dr. Smith, in beginning his remarks, paid a tribute to the Yale faculty in divinity who, he said, are well known throughout Great Britain, where many of their books are in general use. He made special mention of the venerable Dr. Fisher, to whom he brought greetings from the theologians in Oxford, where Dr. Fisher's books are among those prescribed for the degree in divinity. Schools of divinity the world over form one great commonwealth, and they have many teachers in common. After referring to the union effected in 1900 between his own Free Church of Scotland and the United Presbyterians—a union which augurs happy results in scholarship and in Christian life—and to the Education Bill recently passed by the British Parliament, by which Nonconformists are debarred from becoming teachers in nine-tenths of the elementary schools, Dr. Smith went on to speak in particular of the various organizations for social work which have been coming to the front in recent years, and which some have prophesied would do the work of the church and take its place.

It has now been proved in Scotland that these organizations are more or less a failure where they are not connected with a Christian congregation which can give them permanence. The Student Settlement in Glasgow, for instance, does excellent work in winter, but breaks down in summer when the students are scattered. The students themselves, changing from year to year, gain valuable experience in the work, but they can accomplish little in the way of permanent results. The same is true of Toynbee House, which was opened in Glasgow ten years ago as a centre for social work of all kinds. The enterprise was started by Mr. and Mrs. Edward Caird, not for religious work, but that the East End and the West End might meet socially in various ways. At present its only successful feature is the Workingmen's Club. Mr. Masterman, who knows more than any one else in England about such social

work, in "The Heart of the Empire" gives a testimony which is in direct line with the Glasgow experience. He deals with England, particularly with London, and he says that it is useless to attempt to carry on such work without the backing of some religious body to supply faith, with all its motives for social work; and that fellowship of souls in such a faith which shall furnish an inexhaustible reservoir of Christian workers. He says, also, that such a connection is required in order to secure continuity of office, in place of the present succession of new workers with widely varying motives. Such is the result of the first stage of the working of social settlements.

This experience and testimony confirm the conviction held before in regard to the work of the ministry. The day of the Christian Church has not passed, as some have affirmed. The press, social settlements, classes and clubs, cannot take its place in serving the needs of the people and bringing the kingdom of God. Social efforts cannot exist without the church, which is indispensable to their success. The experience of the past has shown that whatever is worldwide in organization, permanent in literature, or most blessed in philanthropy, has sprung out of the church. Browning, in his "Christmas Eve," and Carlyle, in his "Reminiscences of his Father," bear witness to its inestimable worth.

In all this is found a special inspiration for the Christian minister. No man need be envied by him. When discouraged by the praise of other methods let him stand again and gird himself with such memories. Let him realize that he has been called of God to serve an instrument which has proved a wonderful means of education and of progress for the human race. In it better than anywhere else is taught the service of others. Nothing can take its place, when in it the Gospel is preached, when its leaders are men of prayer, and when God's Spirit is present in its work.

"Talks to Yale Men"

were given by Dr. Smith in Dwight Hall, the beautiful building of the Christian Association, in the after-dinner hour on Sunday, Monday and Tuesday evenings, May 3, 4 and 5. The large audiences present and the close attention paid to the speaker prove his firm hold upon college men. His first talk was on "Christ's Claims on Men," as set forth in the Bible:

Omitting the historical and textual controversies, of which we hear so much today, we notice the moral unity of the Bible as culminating in Jesus Christ. Revelation is progressive. All that comes from the great source of truth must adapt itself to the condition of moral and intellectual progress which men have achieved. Christ is its explanation and fulfillment. Let us measure the Bible by the unity of moral purpose that runs through it from first to last. To him that overcometh is its first and last word.

Professor Huxley once said that if any one could establish for him a belief in the Bible it would be through its moral power to change the lives of men. How powerful is the Word of God! It reveals us to ourselves. It gives us eyes to see, and ears to hear, ourselves. Its teachings illustrate the moral progress and sacrifice which culminate in Christ, in whose will the love of God shares the effort of man's moral warfare.

On Monday evening Dr. Smith urged the "Claims of Christ as the Saviour and Lord of Men," in view of our own experience of His love and power to help:

It is not an intellectual relation to Him in which we are called to stand, but the moral relation of a man to the love of God as manifest in Him. God's love in Christ gives Christ His claim on us. This claim, set forth by the Bible in Christ's attitude, and in His message and revelation of God's love as the Saviour of men, is established by history. The kingdom of God on earth is growing and increasing because God was so fully in Jesus Christ. Because God was in Christ is the reason why I believe on Him.

Christ is pleading with us today to come and yield ourselves to His Spirit. Remember that it is not after all, answering questions that gives peace to your life, for many will remain unanswered at your dying day, and many are not worth answering. But peace comes from

having the love of God in our hearts—and being obedient to its power. Do not exhaust your life by asking, What can I get out of it? but ask rather, What do I owe to God? What need have I of Him in my own poor, frail nature? Very near to us all is the lasting power of God in Jesus Christ. Many make spiritual life a luxury, but it is better to make it an effort. God has given us a Saviour sufficient for all the world. However weak you may be, remember that God will come near to you through His love in Jesus Christ.

On Tuesday evening Dr. Smith spoke, by request, on "Prayer":

From the example of our Lord we see what prayer really means. In the face of many other realities of life, duty and suffering and the general discipline of life, prayer seems to lose its reality and men give it up, not so much because of intellectual reasons against it as by losing the belief that it means business. Illustrations from the example of Christ show that prayer is not mere preparation for the warfare of life, but it is the battle in which our temptations can be overcome, our evil self defeated, and ourselves endued with a power of peace that carries us calmly and fearlessly.

No argument will ever lead any man to prayer. Dr. Samuel Johnson said there is no argument for prayer; but in spite of this he left us an example, for he prayed daily, and it is example that tells. We could spend the night quoting the testimony of great men in regard to prayer—such men as Gladstone and Lincoln, men of ability, mighty as statesmen, great literary men like Sir Walter Scott, and hundreds of others. But we will look at Him who was the Example of all.

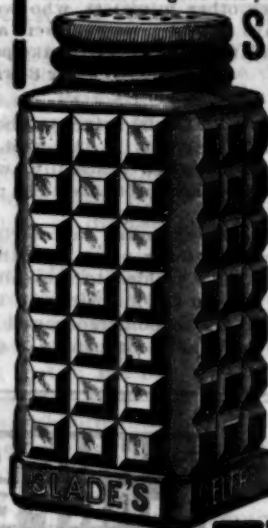
Christ based all prayer on the fatherhood of God. All His prayers were addressed to God in the name of Father. Some have asked, What is the use of trying to change the plan of an all-wise God? The fact is, that we do not try to change God's will, but prayer is the pouring out of the heart. It is not telling God what He knows already, but it is putting one's self into a place where one can know God's will. If we understand this, we may know what Christ meant when He told us to pray without ceasing.

Besides making prayer the attitude of heart, Christ made it the battlefield of life. He made prayer the battle itself. The quietest moments of our Lord's life were those He spent with His father in prayer. It was there that He subjected His will to God's will. The reason why Christian churches have so largely given up prayer is because they do not understand that prayer is the real battle place of life.

Again, our Lord always followed up every victory with more prayer. After spending a long day in healing the sick, He spent the night in prayer. An army, after gaining a victory, is often in great danger of disgracing itself on its return home. One day when traveling in the Alps, after a climb of seven hours, I found myself on one of the summits, fourteen thousand feet above sea level. The guide permitted me to climb to the top, but then told me, "You are not safe except on your knees." There are summits in life where we are not safe except on our knees. Make each of these a new summit on which to consecrate yourself to Christ.

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